

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 12th October 1912.

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(1911)

PART I OF WEEKLY REPORT.

LIST OF VERNAOCULAR NEWSPAPERS.

(Corrected up to the 10th August 1912.)

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|------------------------------|--------------------|-----------------------------|--|------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | BENGALI. | | | | |
| 1 | "Bangaratna" ... | Krishnagar ... | Weekly ... | Kamal Lal Das ; Hindu, Kayastha ; age 38 years ... | 1,500 |
| 2 | "Bangavasi" ... | Calcutta ... | Do. ... | Bihari Lal Sarkar, Kayastha, age 55 years ; Hari Mohan Mukherji, Brahmin, age 43 years ; Satyendra Kumar Basu. | 15,000 |
| 3 | "Bankura Darpan" | Bankura .. | Do. ... | Bama Nath Mukherji, v.l.m.s., Brahmin, age 51 years ; Viswanath Mukherji, B.L., Brahmin, age 40 years. | 453 |
| 4 | "Barisal Hitalshi" | Barisal ... | Do. ... | Durga Mohan Sen, Baidya, age 35 years ... | 600 |
| 5 | "Banga Janani" | Rangpur (Bhotmari) | Do. ... | Sasi Mohan Adhikari, Baidya, age 37 years ... | ..... |
| 6 | "Basumati" ... | Calcutta ... | Do. ... | Sureschandra Samajpati ; Hari Pada Adhikari, age 41 years ; Mani Lal Banerji, age 36 years. | 15,000 to 20,000 |
| 7 | "Birbhum Hitalshi" | Bolepur (Birbhum) | Do. ... | Dibakar Banerji ; Hindu, Brahmin ; age 43 years ... | 350 |
| 8 | "Birbhum Varta" ... | Suri (Do.) | Do. ... | Debendra Nath Chakravarti, Brahmin, age 38 years ... | 200 |
| 9 | "Birbhum Vasi" ... | Rampurhat (Do.) | Do. ... | Nil Ratan Mukherji, B.A., Brahmin, age 44 years ... | 250 |
| 10 | "Biswadut" .. | Howrah ... | Do. .. | Nagendra Nath Pal Chaudhuri ; Hindu, Kayastha ; age 36 years. | 1,500 |
| 11 | "Burdwan Sanjivani" | Burdwan ... | Do. ... | Probodhananda Sarkar, B.L., Kayastha, age 31 years ... | 500 |
| 12 | "Chabbis Pargana Vartavaha." | Bhowanipore... | Do. ... | Hem Chandra Nag, Kayastha, age 29 years ... | 500 to 700 |
| 13 | "Charumihir" ... | Mymensingh ... | Do. ... | Baikuntha Nath Sen, B.L., Kayastha, age 48 years ... | 1,100 |
| 14 | "Chinsura Varata-vaha." | Chinsura ... | Do. ... | Dinanath Mukherji, Brahmin, age 46 years ... | 80 |
| 15 | "Dainik Chandrika" | Calcutta ... | Daily, except on Thursdays. | Hari Das Dutt and Khetra Nath Sen ... | 4,000 |
| 16 | "Dacca Gazette" ... | Dacca ... | Weekly ... | Satya Bhuvan Dutt Roy, Baidya, age 46 years ... | 80 |
| 17 | "Dacca Prakas" ... | Do. ... | Do. ... | Mukhunda Behari Chakravarti, Brahmin, age 43 years ... | 80 |
| 18 | "Dhruva Tara" ... | Mymensingh ... | Do. ... | ..... | ..... |
| 19 | "Education Gazette" | Chinsura ... | Do. ... | Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years. | 1,500 |
| 20 | "Faridpur Hitalshini" | Faridpur ... | Fortnightly ... | Raj Mohan Masumdar, Baidya, age about 75 years ... | 400 |
| 21 | "Gaud Dut" ... | Malda ... | Weekly ... | Krishna Chandra Agarwalla ... | ..... |
| 22 | "Hindu Benjika" ... | Rajshahi ... | Do. ... | Kasimuddin Sarkar, Muhammadan, Printer, age 41 years ... | 185 |
| 23 | "Hindusthan" ... | Calcutta ... | Do. ... | Hari Das Dutt ... | 1,000 |
| 24 | "Hitavadi" ... | Do. ... | Do. ... | Anukul Chandra Mukherji and Sakharan Ganesh Deushkar | 20,000 to 30,000 |
| 25 | "Hitavarta" ... | Chittagong ... | Do. ... | ..... | ..... |
| 26 | "Islam Rabi" ... | Mymensingh ... | Do. ... | Maulvi Nasimuddin Ahmad, Musalman, age about 35 years | 700 |
| 27 | "Jagaran" ... | Bagerhat ... | Do. ... | ..... | About 300 |
| 28 | "Jasohar" ... | Jessore ... | Do. ... | Ananda Mohan Chaudhuri ; Hindu, Kayastha ... | 500 |
| 29 | "Jyoti" ... | Chittagong ... | Do. ... | Kali Sankar Chakravati, Brahmin, age 47 years ... | 1,200 to 2,000 |
| 30 | "Kalyani" ... | Magura ... | Do. ... | Biswaswar Mukherji, Brahmin, age 46 years ... | 500 |

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
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| 2 | 3 | 4 | 5 | 6 | |
| | BRUGALI—contd. | | | | |
| 31 | "Kasipore Nibasi" .. | Barisal | Weekly | Pratap Chandra Mukherji ; Brahmin ; age 68 years | 500 |
| 32 | "Khulnavori" .. | Khulna | Do. | Gopal Chandra Mukherji ; Hindu, Brahmin, age 51 years | 350 |
| 33 | "Malda Samachar" .. | Malda | Do. | Kali Prassanna Chakravarti, Brahmin, age 42 years | 440 |
| 34 | "Manbhum" .. | Purulia | Do. | Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years | About 500 |
| 35 | "Midnapore Hitaishi" .. | Midnapore | Do. | Manmatha Nath Nag, Kayastha, age 35 years | 500 |
| 36 | "Medini Bandhab" .. | Ditto | Do. | Deb Das Karan ; Hindu, Sadgop ; age 44 years | 452 |
| 37 | "Mahamaya" .. | Chinsura | Do. | Hem Sasi Som, Kayastha, age 57 years | 150 |
| 38 | "Moslem Hitaishi" .. | Calcutta | Do. | Shaik Abdur Rabim and Mozammel Haque | 4,000 to 5,000 |
| 39 | "Mubammadi" .. | Ditto | Do. | Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan. | 2,000 |
| 40 | "Murshidabad Hitaishi" .. | Saidabad | Do. | Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years | 200 |
| 41 | "Nayak" .. | Calcutta | Daily | Birendra Chandra Ghosh and Panchkari Banerjee | 1,500 to 3,000 |
| 42 | "Navavanga" .. | Chandpur | Weekly | Harendra Kisore Ray, Kayastha, age 25 years | 502 |
| 43 | "Noakhali Sammilani" .. | Noakhali | Do. | Sasi Bhushan Das, Kayastha | 200 |
| 44 | "Nihar" .. | Contai | Do. | Madhu Sudan Jana, Brahmo, age 43 years | 330 |
| 45 | "Pallivarta" .. | Bongong | Do. | Charu Chandra Ray ; Hindu, Kayastha ; age 38 years | 500 |
| 46 | "Pallivasi" .. | Kalna | Do. | Sasi Bhushan Banerji, age 47 years | 500 |
| 47 | "Pabna Hitaishi" .. | Pabna | Do. | Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years. | 500 |
| 48 | "Praja Bandhu" .. | Tippera | Fortnightly | Munshi Muhammad Ali Moan, Musalman, age 53 years | 200 |
| 49 | "Prasun" .. | Katwa | Weekly | Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years. | 618 |
| 50 | "Pratihar" .. | Berhampur | Do. | Kamakshya Prasad Ganguly, Brahmin, age 64 years | 505 |
| 51 | "Purulia Darpan" .. | Purulia | Do. | Amulya Ratan Chatterji, Brahmin, age 41 years | About 700 |
| 52 | "Rajsekti" .. | Do. | Do. | Bagala Charan Ghosh, Kayastha, age 41 years | 110 |
| 53 | "Ratnakar" .. | Asansol | Do. | Satya Kinkar Banerji, Brahmin, age 26 years | 500 |
| 54 | "Rangpur Durpan" .. | Rangpur (Bhotmari) | Do. | Braja Nath Basak ; Hindu, Tanti ; age 52 years | 200 |
| 55 | "Rangpur Dikprakash" .. | Ditto ditto | Do. | Hara Sarkar Meitra, Brahmin, age 66 years | 360 |
| 56 | "Samay" .. | Calcutta | Do. | Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years | 500 to 800 |
| 57 | "Sanjaya" .. | Faridpur | Do. | Rama Nath Ghosh, Kayastha, age about 38 years | 500 |
| 58 | "Sanjivani" .. | Calcutta | Do. | Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A. ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter. | 11,000 |
| 59 | "Samsodhini" .. | Chittagong | Do. | Kashi Chandra Das Gupta, Brahmo, age 60 years | 400 |
| 60 | "Suhrid" .. | Perojpur | Fortnightly | Ram Chandra Pal, Kayastha | 200 |
| 61 | "Subarnabanik" .. | Calcutta | Weekly ... .. | ..... | ..... |
| 62 | "Sri Sri Vishnu Priya-Ananda Bazar Patrika" .. | Ditto | Do. | Rasik Mohan Chakravarti, Brahmin, age 39 years, and Arinal Kanti Ghosh. | 2,500 |
| 63 | "Siksha Samachar" .. | Dacca | Do. | Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year | |
| 64 | "The Calcutta Advertiser" .. | Calcutta | Do. | | |
| 65 | "Tippera Guide" .. | Comilla | Do. | | |

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|-----|--------------------------|----------------------|-----------------------|---|----------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | BENGALI—consolid. | | | | |
| 66 | "Tippura Hitaishi" | Tippura | Weekly | Kamariya Kumar Singha, Brahmo, age 23 years | 700 |
| 67 | "Vartabaha" | Ranaghat | Do. | Girijs Nath Mukherji, Hindu, Brahmin, age 41 years | 500 to 600 |
| 68 | "Viswavarta" | Dacca | Do. | Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 36 years. | 1,000 |
| | HINDI. | | | | |
| 69 | "Bajrang Samachar" | Jamora (Gaya) | Monthly ... .. | ..... | ..... |
| 70 | "Bharat Mitra" | Calcutta | Weekly | Ambika Prasad Bajpayi | About 4,000 |
| 71 | "Dainik Bharat Mitra" | Do. | Daily | Ambika Prasad Bajpayi Hindustani, Brahmin, age 45 ; (3) Panchowri Banerji, age 50, Brahmin. | 300 |
| 72 | "Bihar Bandhu" | Patna | Weekly | Mahabir Prasad Banja | 400 |
| 73 | "Biharee" | Bankipore | Do. | Akhauri Basudeo Narayan Singh and Purushottam Prasad Sarina. | 700 |
| 74 | "Ghar Bandhu" | Ranchi | Fortnightly | Rev. Dr. A. Nottrott | 1,250 |
| 75 | "Hindi Bangavasi" | Calcutta | Weekly | Hari Krishna Joahar, Khetri, age 36 years | 1,500 |
| 76 | "Hitavarta" | Do. | Do. | Babu Rao Paradkar ; Maharatta Brahmin ; age 30 years | 3,000 to 4,000 |
| 77 | "Lakshmi" | Gaya | Monthly | Mahadeo Prasad, age 38 years | 200 |
| 78 | "Marwari" | Calcutta | Weekly | E. K. Tebriwalla, Hindu, Agarwalla, age 41 years | 500 |
| 79 | "Narad" | Chapra | Daily ... .. | ..... | ..... |
| 80 | "Narad" | Do. | Weekly ... .. | ..... | ..... |
| 81 | "Siksha" | Bankipore | Do. | Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin | 300 |
| 82 | "Mithila Mibir" | Darbhanga | Do. | Pandit Joganand Kumar | 600 |
| 83 | "Teli Samachar" | Bar | Monthly ... .. | ..... | ..... |
| 84 | "Tirhut Samachar" | Muzaffarpur | Weekly | Sangeswar Prasad Sarma, Brahmin | 400 |
| | URDU. | | | | |
| 85 | "Al Punch" | Bankipore | Do. | Syed Ahsan, Muhammadan, age 40 years | 500 |
| 86 | "Darul Hukumat" | Calcutta | Weekly and bi-weekly. | Hafiz Bux Ellahi, Muhammadan, age 42 years | 1,000 |
| 87 | "Durbar Gazette" | Do. | Daily | Nawab Ali, Muhammadan | 1,000 |
| 88 | "Star of India" | Arrah | Weekly | Muhammad Zahurul Haque, Muhammadan, age 61 years | 657 |
| | PERSIAN. | | | | |
| 89 | "Habulul Matin" | Calcutta | Weekly and daily | Syed Jelaluddin, Shiah Muhammadan, age 61 years | 1,000 |
| | URIYA. | | | | |
| 90 | "Garjatbasini" | Talchar State | Weekly | Bhagirathi Misra, Brahmin, age 43 years | In Orissa. |
| 91 | "Sambalpur Hitaishini." | Donghar | Do. | Dina Basdhu Gornayak, Chasa, age 37 years | Do. |
| 92 | "Samvad Vaheka" | Balasore | Do. | Kasinath Panda, Brahmin, age 37 years | 400 |
| 93 | "Uriya and Nava-samvad." | Do. | Do. | Ram Tarak Sen ; Hindu, Tamli, age 50 years | 450 |
| 94 | "Utkal Varta" | Calcutta | Do. | Hridikesh Pandey, Kaviraj | 500 |
| 95 | "Utkal Dipika" | Cuttack | Do. | Gouri Sankar Ray | 1,200 |

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|-----------------------------|------------------|----------|--------------------------------|--------------|
| 1 | Chandravanshiya Hitkari. | Rewari | Dinapore | Monthly | ..... |
| 2 | Al Modabbir | ... | Patna | Weekly | ..... |
| 3 | Al-Hilal | ... | Calcutta | Do. | 1,000 |
| 4 | Suraj | ... | Patna | Do. | ..... |
| 5 | Bihar Patrika | ... | Chapra | Do. | ..... |

No. 72—"The Biharee" has ceased to exist.
 No. 75—"The Hitavarta" has ceased to exist.
 No. 37—"The Mahamaya" has ceased to exist.

I.—FOREIGN POLITICS.

THE *Alpanch* [Bankipore] of the 4th October deplors the fate of the almost dying Persian Empire, and says that the interference of Russia and her secret conspiracies have

ALPANCH,
Oct. 4th, 1912.

The last days of Persia.

made the Persian Government helpless. A large number of the Russian troops has taken possession of the northern part, and the Russians are intentionally causing disturbances by encouraging bad characters and robbers to acts of violence. This is simply to get an excuse for increasing her troops there, and thus taking possession of the country. Her friendship with England has satisfied her that there will be no interference by the English, and the time is coming when Russia will proclaim Persia as being one of her protected States. All endeavours for restoring peace are failing on account of Russian tricks.

The Foreign Minister of Russia has gone to England, and this visit is sure to bring about the downfall of Persia. The papers of England are urging that a fresh agreement should be made with Russia, and that the portion of Persia, so long considered to be independent, should be annexed by the English, for the Shiraz and Bushire roads, by which English merchandize is carried, lie in that portion and, owing to its neighbourhood being in a disturbed state, much harm is being caused to the English. The English should adopt the same method in the South as Russia has done in the North.

It has been our experience, remarks the paper, that the *Times* of London says what it learns from responsible authorities. In short, this friendly relation between Russia and England has dealt a death blow to Persia.

The paper refers to the guarantee given to Persia in 1906 that the Anglo-Russian Convention meant to keep the independence of Persia intact, but, seeing the present state of things, ironically remarks that this is the way how Europe keeps its promises and speaks the truth.

2. The *Muhammadi* [Calcutta] of the 4th October writes that the internal troubles in Persia are not abating, rather fresh incidents are occurring every day. Russia continues to cast greedy eyes on Persia. There has been nothing settled yet about the meeting of the *Mejliss*. The Regent is still away in Europe. The treasury is empty. The looting at Stamboul is hardly over, and already Salar-ud-dowla has re-appeared on the scene and is threatening Kerman. The Persian Government has despatched troops which, it is hoped, will compel him to flee. All the time, however, the suppression of these internal troubles mean a drain on the already exhausted treasury, and Russia is consolidating her influence the while. Russia wants the unrest in the country to continue, so that she may go on strengthening her authority. Her acts prove that she will not permit peace to be established in the country. As soon as she sees the internal troubles quieting down she incites Salar-ud-dowla or his brother Muhammad Ali Shah, to take the field against the Government. And each renewed trouble gives her an excuse for adding to her military forces in the country.

MUHAMMADI,
Oct. 4th, 1912.

Russia in Persia.

3. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 30th September writes:—

The European civilization.

NAMA-I-MUQADDAS
HABLUL MATIN,
Sept. 30th, 1912.

Civilized Europeans call the twentieth century as an age of refinement and light, the Christians, a civilized, just and philanthropic people, while all the rest as barbarous and unjust; but those who have their eyes open know that by civilization they mean only Christianity, never mind if it is attended by barbarity, etc. England, which is known throughout the whole world for its justice and considered to possess the most civilized Government, unfortunately having made alliance with Russia, the most barbarous of the European Powers, is now bringing pressure on the Persians who only desire to protect their rights and save their country. They are being killed in a most cruel manner and treated like animals. What is the fault of the Persians? Did they invade any Russian or English territory? Did they ignore the rights of either of those two Powers? Did they stop their trade? No, never. The Persians

only desired to save the sovereignty of an Islamic country. They desired to liberate themselves from the tyranny of despotic rule. They desired to protect their own rights. Like all other peoples they wanted to reform themselves. They desired to open the gates of their country to all the trading nations of the world. But how have they been treated by those whom they welcomed? Fairly and justly—no; and why? Had they any other fault except that of being Musalmans and lovers of their own country?

Our readers are already aware of the incident at Tabrez, the tyranny of Russia and the indiscriminate assassination of women and children. For the information of those who may have some doubt as to the authenticity of the reports we distribute, as a supplement to this paper, three photo-pictures out of those which Professor Brown had received about the incidents at Tabrez and which have already been published in the *Egypt* (London). We also publish the translation of a letter of the said Professor on this subject in the hope that the readers will have an idea of Russian tyranny there, and the (destitute) condition of its people. The sight of the picture may lead the English to give up their friendship for the Russians. Will Sir Edward Grey again put a veil on the Russian tyranny in Persia? Will he again say that the Russians are not so tyrannical as their enemies depict them to be? Is there still any doubt as to the real motive of the Russians in Persia? Would it still be just and equitable for him to renew, for some political benefit, the agreement with Russia and leave the North to her cruelties and barbarities? With such a dark policy how will England be described in the history of the world? Will the Musalman subjects of England remain satisfied with the Government? Will not the Persians call themselves the victims of the crooked policy of Sir Edward Grey in their national history? What would be the ideas of the Persians, at present and in future, regarding the English?

We admit that the English people neither committed such barbarities nor approved of them when committed by the Russians, but we cannot also ignore the fact that all oppressions and atrocities were due to the Anglo-Russian Convention and the policy of Sir Edward Grey. Things would not have come to such a pass if Sir Edward Grey had not given his consent to the dismissal of Mr. Shuster on the one hand, and advised the Persians to accept the Russian demands on the other, promising that he would help the Persians and turn the Russians out of the country. Russia also would neither have perpetrated such deeds so easily or brought a stain on the fair name of the English as being her partner in Persian affairs. Russia would also not have been a source of danger to India and the English Government. Indeed, such is the result of the political mistake of the Foreign Minister! We must admit the truth of what a great politician has said about the civilization of Europe, viz., it is limited to their own personal or national benefit irrespective of any consequences to the rest of the world.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 30th, 1912.

4. In illustration of the Russian atrocities in Tabrez, the *Nama-i-Muqaddas Habul Matin* [Calcutta] has distributed, as a supplement to its issue of the 30th September, three pictures showing (1) the dead bodies of Siqutul Islam, Shaikh Salim, Zia-ul-Ulama, Sadiq Khan and four other Mojahids hanging from a tree with ropes round their necks, (2) the dead body of Yusuf Khan of Mukmabad, hanging by his leg like a fleeced goat, while his belly and heart are being torn open by Samad Khan Shuja-ud-dowla by the order of the Russians, and (3) the dead body of a Mojahid hanging head downwards with a bayonet stuck to it.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 30th, 1912.

5. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 30th September reproduces a letter under the signature "A lover of his country" in which the writer bewails the depravity of the Persians of all grades and ranks, and denounces the previous Shahs and their officials for their luxurious habits, their incurring debts to pay the expenses of their pleasure-trips and high living after European style, and finally their opposition to Constitutional Government. The writer says that some faithless Mullas went over to the side of the Russians and caused the bombardments of the Holy shrine at Meshed, and still do business with them. They were not even as much sorry as the Musalmans of a single town of India at the sacrilege at Meshed. The people of Khorassan, so long

notorious for their ignorance, have more than justified public opinion about them. They have cast a permanent stain on their name in history, by serving the Russians who have done such violence to their sacred places. The Indian Musalmans have got no ill-feeling against the English Government, for it does not interfere with their places of worship. When the massacre of innocent people by the Italians and the bombardment of the Meshed shrine, and the hanging up of learned men on the gallows by the Russians on the day of Muharrum fail to effect unity among Musalmans, it is not improbable that the infidel cross-bearers would convert the Musalmans all over the world to Christianity. We have no hope from the officials of the Persian Government or the chiefs of tribes, for on account of their ignorance and mutual hostility they have lost all sense of honour.

6. Referring to Renter's telegrams about the "Balmoral" interview, between M. Sazonoff and Sir Edward Grey, the Persian telegrams relating to *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 30th September writes:—

NAMA-I-MUQADDAS
HABLUL MATIN.
Sept 30th, 1912.

Two things indicate that England and Russia entertain evil thoughts towards Persia, in spite of the denial of Renter. The telegram speaks of the practical division (of Persia). It appears, though Renter's information may be correct, that the two Powers have a mind to divide Persia, by entering into an agreement and making a plan for the division of the country between them. We have already written about the ideas of the English in our issue of the last week. Their whole attention is directed to the inclusion of the neutral zone in the sphere of their own influence, and have their supremacy over the Persian Gulf acknowledged by the Russians. Had they any other thought the *Times*, which is the organ of the Foreign Office, would not have spoken about the revision of the Anglo-Russian Convention. What is the object of this revision? If England wants to reduce Russian authority and power in the North, it is beyond question that Russia would never agree to a revision. It is therefore clear that the object of Sir Edward Grey is to include the neutral zone in the English sphere of influence, take its management into his own hands, send his troops, like Russia, to those two parts, take the whole management, like that of Egypt, into his own hands without ever speaking of its annexation, and finally after another interview to openly proclaim its annexation.

The second thing is that it is a custom with the politicians of Europe to refuse to do a thing at once. Those who understand their policy know that their denial amounts to an admission, and their refusal to acceptance. For example, at the time of the interview of late King Edward VII with the Emperor of Russia, it was explicitly said that the affairs of Persia would not be dealt with, while in reality they gave a death-blow to the sovereignty of Persia at that very interview. The present denial is of the same kind, and no wonder if to avoid a general agitation of the Musalmans, the most harmful term of the agreement has been, at present, kept a secret. But in all cases their object cannot long remain hidden. If the English are duped by the Russians they will have not only to repent but find themselves in difficulties, from which it would be no easy task to extricate themselves.

Referring to the telegram about Salar-ud-dowla's proceeding with a large army towards Kirman Shah, and the army of Farmafarma taking shelter in the English and the Russian Consulates, the paper says that if the authorities really desire to put an end to such unfortunate events they should at once take steps for the formation of the *Majlis* and the election of the members. They should bear in mind that there can be no order and peace in Persia till a *Majlis* is formed. A country of such a vast area cannot be made over to a few persons whose ins and outs are so well known to the people. Those who are acquainted with the politics of the world are aware that, with the present condition of Teheran, foreigners will not remain quiet even if the people do so. The authorities should look to the present condition of Persia and also enquire as to the present pretensions of Salar-ud-dowla. They should also know how far Salar is expected to gain the sympathy of the advocates of the Constitutional Government. The authorities at Teheran should not allow the alarm to spread over the whole country, for people may rise up against the Government in favour of Salar-ud-dowla, as he promises them a Constitutional Government.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 30th 1912.

7. Commenting on an Arabic letter addressed to the Musalmans all over the world by Ismail Haji Bey, a member of the Turkish House of Commons, calling upon his co-religionists to help the Turkish Government,

An Arabic letter addressed to the Musalmans.

the protector of the Caliphate and the sacred places, against the Italians, by actually taking part in the war, helping with money, boycotting Italian goods and cutting off all commercial connection with the Italians, the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 30th September draws the attention of the Musalmans to the letter reproduced therein, and says that at this critical moment all Musalmans should act up to the advice contained in the letter as a matter of duty.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 30th, 1912.

8. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 30th September publishes an article from the pen of one Muhammad Razi Kazruni of Port Said, who says

The Islamic unity.

that since the question of Morocco, Persia, Tripoli and the Balkans has been raised, and with it has commenced the tyranny of the Christians over the Musalmans, the latter have raised a great hue and cry about what they call Islamic unity, the alleged object of it being to put a stop to the Christian atrocities on the Musalmans. The strength and unity of the Christians on the one hand, and the absence of the same in the Musalmans on the other, have caused the former to ill-treat and oppress the latter. If the Musalmans also unite together in the same way these atrocities would at once disappear and the world would enjoy peace. There are some Musalmans, however, who are against this movement for unity among the Muhammadans. They think that it is not advisable for the Musalmans to make any efforts to bring about Islamic unity openly, for it is this movement which has caused the Christians to ill-treat the Musalmans and try to efface Islam.

Wonderful indeed! As if their policy is even superior to that enjoined by the Almighty. The *Koran* expressly calls upon the Musalmans to unite together. Besides, how is it possible for three hundred and fifty millions of Musalmans to unite together secretly? At one time the foreigners stood in some fear of Islamic kingdoms, Islamic *Jihad* (holy war), Islamic religious bigotry and Islamic unity. The fear which they had of any Islamic kingdom has passed away this year. The fear of Islamic *Jihad* has become a thing of the past on account of the negligence of the spiritual leaders. The bombardment of the Holy shrine at Meshed and the hanging of the learned men on the gibbet have also driven away the fear inspired by the religious zeal of Islam. Now, these enemies of their own religion are determined to remove any fear that there may be from Islamic unity. What would be the result when this also is gone? They would only have left to them their faith in the unity of God, the Prophethood of Muhammad, their holy *Koran* and the *Kaaba*, which would become the objective of Christian attack, and with the disappearance of them Islam will have no vestige left in this world.

The day on which this happens would see the end of the (national) life of one of these two people (Christians or Muhammadans). The Christians would no doubt use all their energy to decide their fate. The Muhammadans have also taken an oath by invoking God, the Prophet, the *Koran* and the *Kaaba*, that no sooner the forces of the enemy enter the Harems of Islam (Mecca and Medina) each and every living Musalman, whether in the private room of an Emperor or in the parliament of Siberia, would, as a duty, engage in a deadly combat with at least one Christian, and it would be an act of piety on his part to engage with more.

It should therefore be borne in mind that the unwholesome thoughts of the Europeans regarding the Harems and the *Koran* would prove dangerous to them. The whole Islamic world would be in revolution. No Power can afford to send an army equal in number to the population of the country. Four hundred million Musalmans would require four hundred million men to keep them in control. The day would be the day of resurrection and of repentance. It is for politicians of Europe, to say how it would serve their interest to entertain any such idea. O Ye people! who claim to civilize the world, why do you hate peace? Why do you love tyranny over other human beings? Why do you wish to deprive people of the rest that comes out of

living together? Supposing you succeed, how long do you expect to enjoy this wordly life? History shows that no people has ever enjoyed perpetual honour or perpetual degradation.

9. Referring to the Balkan crisis the *Nayat* [Calcutta] of the 4th October

NAYAT,
Oct. 4th, 1912.

The Balkan crisis.

says that England is the only European Power which does not want to bring Turkish sovereignty, both in Europe and Asia, to an end. England counts amongst her subjects ten millions of Musalmans in Asia and Africa. She cannot afford to displease them by quarrelling with Turkey. Moreover, she does not want any more additions to her vast empire. All other European Powers, however, have become determined to destroy the sovereignty of Turkey. War is inevitable in the Balkans; for, whatever they may say, Germany, Austria and Russia are surely at the back of the Balkan States. Such a war will afford Germany a good opportunity for completing the Baghdad Railway and occupying Koweit. Moreover, if Turkey is defeated, Russia will try to take Constantinople, and Austria also will seek an extension of her own dominions. Now the question is, has Turkey the power to baffle the efforts of these enemies? The war in Tripoli proves that she does not hold her sword in a weak hand. When, by a steady process of elimination, the European Powers are going to shorten her dominions out of existence, she must make one final struggle which will settle once for all whether she is to live or die.

As for the Indian Musalmans, their whole-hearted sympathy will be with the Turks, whom they will help with money as well as personal service to the utmost of their capacity. Let them not, however, forget that they are subjects of the British Government, and ought not to do anything which may compromise it in its relations with Foreign Powers. The English are Christians, so that it is difficult to say which side England may be obliged to take in the course of the contest. It is, however, a question which belongs to high politics, which we neither understand nor should discuss.

10. Referring to the rumour of a secret agreement between Bulgaria,

ALPANCH,
Oct. 4th, 1912.

The Balkans.

Servia, Greece, etc., about the Balkans, the *Alpanch* [Bankipore] of the 4th October apprehends the division of the States among the Powers without any fight. It, therefore, exhorts the people not to make over the country without fighting to the last, so that they may not bring a stain on their good historical name.

11. 'The war note,' 'A dire calamity on Turkey' and 'Down-fall of Musalman Powers' are the headings under which

HINDI BANGAVASI,
Oct. 7th, 1912.

The war note.

the *Hindi Bangavasi* [Calcutta] of the 7th October describes the present situation in the Near East. All the Musalman Powers are, says the paper, in trouble just now. Morocco has already been absorbed by France. Northern Persia is being treated as a Russian Province. Turkey is in dangers of losing her authority over her Christian territories in Europe. It is said that the European Powers can save Persia from her impending crisis, but how can those who understand the secret of policy rely on such mediation? Where was their mediation when Italy invaded Tripoli without any provocation? The policy of cutting away slices from the body of the Turkish Empire dates back to 1878.

The paper, however, hopes the rivalry of European Powers may yet save Turkey, as it has done on previous occasions.

12. The *Daily Bharat Mitra* [Calcutta] of the 5th October writes:—

DAILY BHARAT
MITRA,
Oct. 5th, 1912.

Causes of the war.

We have shown in our issue of yesterday that the two Powers possessing the most influence on the Balkan States are at the root of this trouble. It is not possible that these States would have the courage to engage in war, if Russia and Austria were really opposed to it. So, the question of their bringing pressure on the Balkans appears to be a myth. We have had a good deal of what European Powers have to say, and how far any reliance can be placed on them is known to us by long experience. The Macedonians were not really anxious to have reforms, as they had already made up their mind to become independent. The present troubles of Turkey afforded a good opportunity to the Bulgarians to agitate for reforms in Macedonia. It appears she had Austria's full consent in the matter. Russia also wanted the same thing, hence the Foreign Minister of Austria published his proposal regarding the interchange of views between

the different European Powers. It should be remembered that, immediately on the publication of the proposal, Bulgaria commenced threatening Turkey and M. Sazonoff, the Foreign Minister of Russia, went on a visit to various Powers. The condition of Turkey just now is simply pitiable. Possibly she will have to hand over Tripoli to Italy, and if she be compelled to introduce reforms in Macedonia she will not be fit to show her face, in shame, to the European Powers; but if she declines to order reforms she will be compelled to engage in war. Turkey is certainly strong enough to put down the Balkan States, but she is aware they have one or two strong Powers at their back, and this is the cause of Turkey's anxiety. She is afraid that Macedonia will either become independent, or be absorbed by Bulgaria. There are at present only four Turkish Provinces in European Turkey and if Macedonia becomes independent the other three, which are ever in revolt, will follow suit. The question of Macedonia, therefore, is a question of the existence of the Turkish Empire, and Turkey will have to appeal to the sword to decide it. From the declaration of the Committee of Union and Progress that it is on the side of the Government in this crisis, it would appear that Turkey is still a living force, and that a country of which even the cabmen are ready to fight in its cause, can never fall.

ALPANCH,
Oct. 4th, 1912.

13. Under the marginally-noted heading the *Alpach* [Bankipore] of the 4th October writes:—

Islamic Caliphate in agony of death.

Christianity had altogether an impact with Islam in full force on eight occasions, and had to retire wounded each time by its strength. In the meantime, while health and luxury ate into the vitals of Islam, Christianity overawed by its strength found any attack on its heart quite an unprofitable business. It therefore resolved to attack its limbs, beginning with the minor ones. The plan has taken centuries to develop, but efforts in right earnest are being made to give effect to it since the Treaty of Berlin. The programme followed is something like the following:—

In Turkey, which has a large Christian population, the fire of revolt is kept burning, and when the Turks try to extinguish it the European Powers intercede in the name of humanity and keep them engaged in war for some time.

The Islamic Empire in Europe to-day is less than half of that over which Sultan Sulaiman held his sway, and it is believed that the time has come for the Turkish Government to be driven away from the civilized world for good. A well informed statesman writing to the *Review* of London has pointed out that some thirty years ago all the European Powers subscribed to a proposal for the distribution of the Islamic countries among themselves.

Generally the news published by European papers are but rarely reliable, but sometimes the true policy of the Europeans is disclosed by them. The bloodshed at Kochana is not an accidental event, but the outcome of a long thought-out and deliberate policy. The same policy is being followed in Macedonia. Every Bulgarian who is aware of the above policy is also conversant with the method of giving effect to it. The object of the policy is quite clear. It is in the interest of Europe to represent the Turks as being savage and bloodthirsty, and the Turkish Government a prey to anarchism and misgovernment and not possessing the capacity of maintaining a decent government over its Christian subjects. It is also necessary, according to that policy, that Bulgaria should be so exasperated as to engage in a deadly fight with Turkey and that representations have been made to Turkey in the name of humanity, but all in vain. It is therefore very necessary to teach the European Powers a never-to-be forgotten and bloody lesson so that they may give up their present policy. Bombs are thrown at random by the Bulgarians among their own people, with a view to excite them against the Turks and draw the sympathy of Europe towards them. They are thrown at *Musjids* and other sacred places to irritate the Musalmans, who may then kill a few Bulgarians, and to induce the governors to either shut their eyes to the crimes or prove their inability to check the excited Musalmans. Exaggerated accounts of these incidents are then to be conveyed to Europe, and create a trembling among the people already prepared to receive such news, the ultimate result intended being to make the Europeans draw the cord already round Turkey's neck tighter, thus putting an end to her existence.

one day. The policy indicated above explains the present situation in the Balkans. Really we have reached the last page of Turkish history, and the end of national disgrace is near. The dignity of Islam is to be the victim of the infidel's sword, after which the faith of Islam will find no shelter in any corner of the globe. Good God! exclaims the paper, is thy thunderbolt really coming down on us? Are the followers of Muhammad to be without hearth and home hereafter?

14. From the telegrams received here it would appear, says the *Daily*

Clouds dispersed.

Bharat Mitra [Calcutta] of the 9th October, that the clouds threatening a war between Turkey and the Balkan States have possibly dispersed though for a time only, the "steam-roller" of the European concert, hitherto at a stand-still owing to the hesitation of Austria, being at last got into working order. Austria has joined the concert on obtaining pledges about the integrity of the Turkish kingdom. This attitude of Austria is certainly not due to any friendly-feeling towards the Porte, but to her hostility to Russia who wants to increase her influence in Bulgaria, the prime-mover in the present affairs in the Balkans. The success of the States would mean the independence of Macedonia and its ultimate annexation by Bulgaria, with the consequence of more Russian influence in the Balkans. The efforts of Italy to help in maintaining peace in the Balkans are also due to the Triple Alliance. Being herself an enemy of Russia, Austria naturally does not like that her rival should have increased influence in the Balkans, which would necessarily follow the annexation or independence of Macedonia. Austria has no doubt got the upperhand in the present political struggle, but crafty Russia will not sit quiet over it. Now, the most important question is if Turkey will introduce reforms in Macedonia, and in case of her not doing so if the European Powers will take up arms against her.

The Foreign Minister of Turkey promised reforms in Macedonia the other day according to the Vilayat Law of 1880, but declared that Turkey would not tolerate any foreign interference in her home affairs. No doubt this was done with the secret consent of England and Austria. The interest of Austria is obvious, but England also does not like that Russia, though her friend just now, should get admission into the Mediterranean, and any attempt on the part of the latter to approach the Sea causes a thrill of terror into her. The political actions and reactions in Turkey now would be a sight worth seeing.

15. Referring to the meeting of the Musalmans, held on the ground of

The Musalman meetin .

the Federation Hall on Sunday last, to express sympathy with Turkey in her present crisis, a detailed report of the proceedings of which is also given elsewhere in the paper, the *Daily Bharat Mitra* [Calcutta] of the 8th October says that, although here and there the speeches delivered were marked by exaggerations, they expressed the genuine feelings of the Moslems of India.

16. The article on Afghanistan which appeared in the *Statesman* of

Afghanistan

Thursday last and reproduced in the *Daily Bharat Mitra* [Calcutta] of the 5th October, appears to have been from the pen of some high official. It would appear from it that the days of Afghanistan are numbered, and that Russia and England do not like that there should be any Muhammadan between two Christian friends. The writer finds the Amir's objection to a railway through his country as simply intolerable. He would therefore root out the Afghan kingdom and make the Russian and English Empires conterminous, as he considers it to be necessary for permanent peace on the Borders.

The paper warns the British Lion, who is just now bound hand and foot in the meshes of Russia, to be very careful, for the Russian profession of friendship is never genuine.

Political existence of the Indian
Musalmans.

17. The *Al-Mudabbir* [Patna] of the 7th October writes:—

The Muhammadans of India should now fully realize that a great danger is threatening their political existence in the near future. Morocco, Tripoli, Egypt, Macedonia, Persia, in short the Islamic horizon everywhere, appears to be darkened by a very heavy cloud. Rivers of blood are flowing in Morocco at the hands of France, Tripoli is being trampled down by the tyranny of

DAILY BHARAT
MITRA,
Oct. 9th, 1912.

DAILY BHARAT
MITRA,
Oct. 8th, 1912.

DAILY BHARAT
MITRA,
Oct. 6th, 1912.

AL-MU'DABBIR,
Oct. 7th, 1912.

Italy, while Egypt is being chastised for her awakening. The condition of Macedonia is most precarious. Those who should have helped her are criticising her. Persia tried her best, but her salvation appears to be well nigh impossible. The Foreign Ministers of Russia and England held a long interview at Balmoral the other day, in which the fate of Persia was most probably decided. No wonder if Russia gets the upperhand and the ex-Shah restored to the throne of Persia. But if England allows this act of high-handedness in Persia, a blot will be cast upon her name which it would be very difficult to efface. The operations tending to the destruction of the Islamic kingdoms are producing a strange effect on the Musalmans of India. They fear that as soon as these kingdoms are deprived of the protection of the Crescent, they will lose all the political importance they now enjoy here. The idea is making them restless, and they are eagerly looking to the British Government for help.

II.—HOME ADMINISTRATION.

(a)—Police.

DAILY BHARAT
MITRA,
Oct. 4th, 1912.

18. All the loyal and law-abiding sons of India, says the *Daily Bharat Mitra* [Calcutta] of the 4th October, will be glad to see that the Government has decided not to prosecute the accused Trailokyanath Chakravarty on a charge of seditious conspiracy in connection with the murder of Head-constable Rati Lal Ray at Dacca.

HITAVADI,
Oct. 4th, 1912.

19. The *Hitavadi* [Calcutta] of the 4th October expresses pleasure at the editorial article appearing in the *Englishman* of the 27th September last on the worthlessness and oppressive tendencies of the Indian police. Every one will agree that this article is true to the letter. Murders and robberies are increasing in the country, and the police cannot cope with them. The reason why has been fearlessly exposed by our contemporary without any touch of exaggeration. It is to be hoped that the authorities will inquire into the truth or otherwise of what our contemporary says about the ways of the police. Life in the villages will ere long become intolerable, unless crime which is daily increasing because of the incompetence of the police is sought to be checked promptly.

SANJIVANI,
Oct. 3rd, 1912.

20. The *Sanjivani* [Calcutta] of the 3rd October gives the following instances of assault on Indians by Europeans:—

Cases of oppression by Europeans on Indians.

(1) Recently Babu Jagesh Chandra Chakravarty, brother of Pandit Rajendramohan Kavya-tirtha, Head Pandit of the Dacca Imperial Seminary, was mercilessly whipped by a sergeant, and a bicycle which he was riding was smashed by the kicks of the sergeant's horse, most probably because he was riding the cycle without light after dusk.

(2) There are at present in the Hooghly Hospital two Bengali patients who were recently shot at Belur by two Europeans out on shooting.

(3) The case of assault on a peon attached to the Kumbhir Post-office by the Manager of the Kumbhir Tea Garden as reported in the *Surama* newspaper.

(4) A correspondent says that, on the 25th September last, the European station master of the Poradaha station on the Eastern Bengal State Railway at first attempted to shoot an old woman who was lying on the station platform, but was providently prevented from doing so by the appearance of a ticket-collector at the place who had the boldness to catch the Saheb's hand. The Saheb next shot at a dog on the platform, but instead of hitting the animal wounded a Musalman, named Munshi Tamijuddin Ahmad, attached to the Railway Mail Service. The poor man fell bleeding and unconscious. Mr. Caesar, Assistant Superintendent of the Mail Service, who was at the station at that time, and the local railway medical officer, nursed him. Consciousness returned to the man after many hours, and now he is staying ill at his home. The station was crowded with thousands of passengers when the incident

occurred, but the railway police has not thought it necessary to take any step in the matter. The paper draws Lord Carmichael's attention to the incident and asks that Europeans convicted of assaulting Indians should be exemplarily punished.

21. Writing in the *Nayak* [Calcutta] of the 3rd October, Kiran (as

Kiran Mukherji's complaint.

Report on Native Papers dated the 28th September 1912 paragraph 3) says that harassments by the police have made life intolerable to him. Four policemen constantly follow him. If he goes to his native village, Bhugilhat, the local police-constables and *pahrawallas* pursue him everywhere, enter into people's *manas*, and thus mortally frighten the poor villagers who have recently emerged out of the clutches of a punitive police force. On one occasion, he was going from his village to Naopara railway station, a distance of four miles, on foot. He had passed the Abhaynagar thana when he perceived that a constable was running towards him, and calling out most roughly that the Sub-Inspector of the thana wished to see him. He went to the thana, and was merely asked what his destination was in Calcutta, a matter which the Sub-Inspector could have easily ascertained from the policemen who were following him instead of calling him from a long distance, and thus making him liable to miss the train which he was to catch at Naopara.

22. Referring to the recent failure of a Cotton Bank at Howrah, the *Sri*

Failure of a Cotton Bank at Howrah and the Police.

Sri Vishnu Priya o-Ananda Basar Patrika [Calcutta] of the 3rd October says:—

It is rumoured that a local Police *Sahab*, who had bet some money, subsequently entered the office-room of the Bank in question, and breaking open the cash-box took the money out, and put it into his pockets. Afterwards many others followed this example, and thus the bank was openly looted. The authorities ought to enquire into the truth or otherwise of this rumour.

23. The *Daily Bharat Mitra* [Calcutta] of the 8th October asks, if the laws of the British Government are unable to punish such swindlers who cheat people by holding

Ibid.

out prospects of profits.

24. The *Hitavadi* [Calcutta] of the 4th October dwells on the growing

Cotton-figure gambling in Calcutta.

popularity of cotton-gambling among all sections of the population, both in Calcutta and in the mufassal, and thinks that the evil is such a serious one that Government should promptly undertake legislation to cope with it, if the police cannot put it down under the existing laws.

25. The *Samay* [Calcutta] of the 4th October writes that the evil of

Ibid.

cotton-figure gambling in Calcutta has just entered on a new phase. Some of the booth-keepers say that for every Rs. 10 deposited with them they will pay to the depositor a rupee per diem as interest. Let the police inquire into this. Let there be no repetition in Calcutta of scenes like the burning alive of a *daroga* in Nandigram some years ago.

26. The *Hindi Bangavasi* [Calcutta] of the 7th October is very sorry to

Ibid.

see that the Bengal Government has done nothing so far to stop cotton-gambling which has ruined a large number of persons, a number of whom have even committed suicide.

27. The *Sri Sri Vishnu Priya o-Ananda Basar Patrika* [Calcutta] of the

Ibid.

3rd October says that if Government finds it inconvenient to legislate against cotton-gambling, a check may be put on it by asking the municipality to realise heavy license fees from the game-house keepers, and assess their incomes at very high rates and by similar other ways. The game-house keepers do not affix stamps to their receipts for large sums of money. Can they not be prosecuted for this under the Stamp Act?

28. The *Muhammadi* [Calcutta] of the 4th October cordially thanks

Appointment of Sub-Inspectors of Police.

Government for adopting the principle of distributing the Sub-Inspectorships of Police among Hindus and Moslems in each district on the basis of the local following of each faith in the entire local population. This does

NAYAK,
Oct. 3rd, 1912.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Oct. 3rd, 1912.

DAILY BHARAT
MITRA,
Oct. 8th, 1912.

HITAVADI,
Oct. 4th, 1912.

SAMAY,
Oct. 4th, 1912.

HINDI BANGAVASI
Oct. 7th, 1912.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Oct. 3rd, 1912.

MUHAMMADI,
Oct. 4th, 1912.

not mean that questions of personal fitness will be ignored as Hindu papers pretend to think. No Moslem wants that the Police should be officered by incompetent men. Far from it. Under the old system even the fittest Moslem had little chance of being taken in. The new and just rule will give them their opportunity.

SAMAY,
Oct. 4th 1912.

29. The *Samay* [Calcutta] of the 4th October writes that unlicensed *arkatis* are committing a great deal of oppression at Asansol. Two respectable dealers in timber

who refused to let a house of theirs to these *arkatis* have been systematically annoyed since by stones being thrown at their houses at night. These *arkatis* are Hindusthanis carrying big *lathis* who terrorise all. They send women agents of theirs to the railway platform to meet in-coming trains and decoy the ignorant low class passengers. These women-agents bring their recruits to their male principals, and if there the recruit makes any trouble he or she is thrashed. The Subdivisional Officer of Asansol has refused to interfere in the matter though appealed to.

DAILY BHARAT
MITRA,
Oct. 8th, 1912.

30. What indignity has been shown to the Hindu religion by the Magistrate of Gorakhpur in ordering the registration of *dharmshalas* under the Sarai Act needs no

telling, says the *Daily Bharat Mitra* [Calcutta] of the 8th October. Considering the object for which these public buildings are erected the Hindu cannot have them registered like the inn-keepers of *sarais*. The local Marwari Association drew the attention of the Government of the United Provinces to the above, but the reply received to the effect that Government sees no cause for interference has not satisfied the Association which has now represented the matter to the Government of India.

Sir John Hewett instead of checking the highhandedness of the Magistrate of Gorakhpur has encouraged it by his decision, for other Magistrates may also follow his example now and thus give rise to dissatisfaction among the people on account of what amounts to interference with and disregard for their religion.

Government considers *dharmshalas* can be registered under the Sarai Act. We think it is wrong. In the first place the object of a *dharmshala* is quite different from that of a *sarai*, and if by any stretch of interpretation the Act may be made to apply to that institution the Act itself may be declared defective. The object of one is charitable, of the other it is pecuniary gain. In passing order therefore Sir John Hewett ought to have considered this difference, and the fact that the application of the Act to *dharmshalas* would cause dissatisfaction. The matter, however, has now gone up to the Government of India which, it is hoped, will duly consider the matter. But the founders of *dharmshalas* should prepare for the worst. By disobeying any orders to have them registered and allowing people to occupy them in spite of orders to close them, the matter should be taken to the District Courts and failing there to the High Court. This is the only way to settle this question, should the order of the Government of India be not favourable.

CHARU MIHIR,
Oct. 1st, 1912.

31. A correspondent of the *Charu Mihir* [Mymensingh] of the 1st October says that since March last the road from Mymensingh to Tangail through the Madhupur hills

Highway robbers and *budmashes*
in Madhupur.

has been infested with robbers who have robbed and even wounded many wayfarers during these few months. In the locality of Madhupur, people who are oppressed by *budmashes* do not complain against them for fear of further oppression. Sometimes the *budmashes* even enter into people's houses at night and outrage the modesty of their female inmates. If the Mymensingh district is partitioned the head-quarters of the new district should be established at Madhupur. Besides this, a railway line should be constructed from Mymensingh to Tangail through the Madhupur hills. These reforms may stamp out robbery from that part of the country.

MUHAMMADI,
Oct. 4th, 1912.

32. The *Muhammadi* [Calcutta] of the 4th October dwells on the alleged habit of many Hindu writers of writing novels and dramas in which the characters of ladies belonging to the highest Moslem families are falsely and indecently traduced. Babu Hari Sadhan Mukharji is an author already known to have offended in this way and he is now advertising, through the

A complaint against Hindu
writers.

Modern Publishing Company, a new social work "Rangmahal Rahasya" or "The mysteries of Rangmahal," which is full of aspersions on the characters of Mogul Emperors and their virtuous wives and daughters. Why do Hindus feel pleasure in thus falsely libelling dead women? Moslems will no longer tolerate this sort of thing—they are prepared to make an effective reply. Will not the Commissioner of Police attend to this matter? Let the law which is being utilised to punish Moslem writers be set in motion against these writers as well.

33. The *Daily Bharat Mitra* Calcutta of the 5th October notes with satisfaction that the Government of India have reserved to themselves the power to order proceedings to be taken under the marginally-noted Acts, for experience shows that they are not so hasty in using these weapons as the Local Governments.

DAILY BHARAT
MITRA,
Oct. 5th, 1912.

(b)—Working of the Courts.

34. The *Charu Mihir* [Mymensingh] of the 1st October characterises Mr. Swinhoe and Maulvi Leakat. Mr. Swinhoe's refusal to allow Maulvi Leakat Hossain any time for procuring the fine imposed on him as unbecoming of a judge and opposed to the spirit of coolness, impartiality and self-restraint which ought to characterise every judge at all times. Who can say that the excitement which he showed in his words to the Maulvi has not also tainted his judgment in this case?

CHARU MIHIR
Oct. 1st, 1912.

35. The *Bangavasi* [Calcutta] of the 5th October considers it highly reprehensible on the part of Mr. Swinhoe, Chief Presidency Magistrate, to have refused Maulvi Leakat Hossain, any time however short, for procuring the fine in which he had been mulcted. In a similar case, the other day, the accused person was allowed a week's time for procuring the amount of his fine.

BANGAVASI,
Oct. 5th, 1912.

36. The *Daily Bharat Mitra* [Calcutta] of the 8th October cannot help laughing and weeping at the same time on perusing the argument of the Magistrate of Rangpur who acquitting the Assistant Superintendent of Police, Rangpur, charged with assaulting and pursuing a boy of 11 years who, on account of its being dark, had accidentally come in contact with a bicycle on which a lady was riding with one Mr. Mackenzie although the bicycle passed over the feet of the boy. One should consider how such conduct of an officer impresses the people.

DAILY BHARAT
MITRA,
Oct. 8th, 1912.

37. The *Moslem Hitaishi* [Calcutta] of the 4th October quotes the following notice served on Mukhtears practising at Burdwan:—

MOSLEM HITAIISHI,
Oct. 4th, 1912.

"SETTLED.

"To Mukhtears concerned in this Court.

"Attention is drawn to the provisions of Section 4 (b) of the 5 Penal Code as to the appearances of Mukhtear as emphasised by the next ruling of the High Court (Indian Law Report 38, Calcutta 488) *Manchandra Bhull versus Emperor*, lays that the Magistrate must decide in each case whether he will permit a Mukhtear to appear and that the so-called general practice of allowing Mukhtears to appear in any case in Magistrate's Court erroneous."

BURDWAN,

(Sd.) D. R. GHOSE,

The 30th September 1912.

Magistrate.

and dwells on the loss suffered by litigants in consequence of the enforcement of this notice. The deposition of a plaintiff is taken at the very commencement of proceedings, and it is desirable from his standpoint that he should then have a Mukhtear on his side; it will not always be possible for a suitor to apply for permission to engage a Mukhtear. Of course, a pleader may be retained, but pleaders are expensive.

MUHAMMADI,
Oct. 4th, 1912.

38. The *Muhammadi* [Calcutta] of the 4th October writes that sometime ago the *Muhammadi* and the *Moslem Hitaishi* published a letter from Sheikh Jamiruddin about the action of certain zamindars of Digambarpur (in Krishnagar thana, district Nadia) in demolishing a local mosque and then sowing the land whereon it was built with crops. This case is now proceeding before the sadar Subdivisional Officer. This Deputy Babu, surprisingly enough, summoned the editor of the *Moslem Hitaishi* to appear before him on the 12th September last to show cause why he should not be prosecuted under section 228, Indian Penal Code. The editor appeared, and in the course of a conversation with him the Deputy Magistrate laid on his (the editor's) shoulders all the blame for the prevailing ill-feeling between Hindus and Moslems in Nadia. He also made severe remarks against the editor, which the latter did not dare reply to. If these statements are correct, may we ask what right this Deputy Babu has thus to insult an old Musalman gentleman?

Nor did the affair end here. After the proceedings under section 228, Indian Penal Code, had been quashed, the editor was summoned again to answer to a charge under section 505, Indian Penal Code, on the 24th September last. Strange to say, however, before that date arrived, he was further informed that the suit against him under section 505 had been dismissed on the 16th September. Sheikh Jamiruddin also has been harassed under these two sections of the Penal Code. Such lawlessness and caprice should not be encouraged by Government.

DAILY BHARAT
MITRA,
Oct. 5th, 1912.

39. Referring to the decision of the Cantonment Magistrate, Ahmedabad, subsequently quashed by the High Court of Bombay in a case in which a European officer was charged with abetment of committing theft in respect of a goat, the *Daily Bharat Mitra* [Calcutta] of the 3rd October observes:—

Will not the remark of the High Court open the eyes of the Government? Such painful incidents will not cease until the Government gives up the policy of appointing any but pleaders and barristers to judicial posts.

(c)—Jails.

NAYAK,
Oct. 2nd, 1912.

40. The *Nayak* [Calcutta] of the 2nd October says:—

Ullaskar Dutta. Ullaskar has become mad. Government says that malarious fever has made him mad. Life in a small island in the midst of an ocean, a friendless land where thieves and dacoits alone are companions, is itself enough to turn a man born and bred up in a respectable family mad. Over and above this there are disease and physical suffering. It is not only Ullas who has become mad, but his parents also have become mad and we too have become restless and desolate.

That Ullas, that jewel of a boy whose sight was refreshing, whose touch was delightful, who was brilliant in study as well as in play, candid, generous, truthful, noble,—what wonder that the mother who has lost such a son in transportation under a heinous charge should become mad? And that sweet child, smeared as it were with the sweetness of a hundred moons, would he not be mad by being deprived of the love of a mother and obliged to live under severe rule and restraint? Why Ullas alone? Barindra, Hem Chandra and others, everyone of them is a darling, full of tenderness and was nurtured with affectionate care. They are all suffering equally. The desert air is blasting the tender flowers and at the same time how many homes in Bengal are being turned into deserts?

What shall we say to you, Lord Hardinge? We are guilty of a hundred offences. But you are the representative of a world-conquering people. The entire Indian continent from the Himalayas to the seas is like a play ball in your hand. All Asia to-day fears your might. What will you gain, O Lord, by crushing a few foolish, misguided, erring and bewildered Bengali boys under the tremendous wheel of your rule? To him at whose feet Udaipur, Jaipur, Hyderabad and Mysore roll in the dust and who has kept Sikhs and Gurkhas, Rajputs and Patbans thoroughly within his grasp, a few Bengali boys ought to loom smaller than an atom. But to us they are our all; they are the

perpetrators of our family, our hopes even in hereafter. With joined palms and bended knees we beg of you their lives with tearful eyes and with a choking voice we pray for their liberty. You will lose nothing by setting them free, but we shall gain everything by having them back.

We admit, we admit with all humiliation, that we went astray. But is not the expiation which we have made for it sufficient? It was your indulgence and affection, the intoxicating drink of your system of education and the maddening desire of imitating you, which induced us and our boys to step beyond the limits of a subject people's jurisdiction and discuss things to which we had no right. This wrong step on our part threw us into a mire of sin and troubled our rulers with thorns of anxiety. But both of us, the ruler and the ruled, have made sufficient expiation for it. Why not release the boys now? By all that we deem the most sacred we promise that we shall never again go beyond our right or slight the sovereign power or oppose any Government measure. Release the boys who are our hearts, all our hopes both here and hereafter and our support in sorrow and destitution. Allow us to bring our boys home and become calm and composed and pass our sorrowful lives in Hope's solacing lap. As your power is unconquerable so the store of your mercy is unlimited. Be merciful to the poor and the bewildered. God will bless you, the ten quarters will sing your glory and your subjects will remain ever bound to you.

It is English education which has denationalised Bengali youths in religious ideas and sentiments. The supreme necessity of complete self-restraint during the first stage of acquisition of great power is unknown to these young men. They have not taken the lesson of the story of the Mahabharata which says that after acquiring Divine favour by severe austerities Arjuna had to subject himself to the curse of impotency for one whole year before he could conquer his enemies. They have not been taught that the working of fate is uncontrollable. They do not know that Hindus throw away wordly emoluments like dust, that the Almighty incarnates himself, whenever necessary for their relief and benefit, and that none but such an incarnation can remove their sorrows.

41. The *Hitavadi* [Calcutta] of the 4th October is glad that Government is considering the case of Ullaskar Dutta and hopes that stricken with disease and suffering from madness as this unfortunate man is he will be shown clemency by Government.

Ullaskar Dutta.

Ibid.

42. The *Basumati* [Calcutta] of the 5th October also expresses the same opinion.

43. The *Samay* [Calcutta] of the 4th October asks what it is that has driven Ullaskar Dutta mad. The *Bengalee* says that he was twice kept standing for a week a time

Ibid.

handcuffed. The first time he was able to bear it, the second time he fell insensible on the fourth day and began groaning. There is a rule against keeping a prisoner handcuffed and standing like this for more than three days. Why was an exception made in Ullaskar's case? After this fainting fit Ullaskar got a terrible fever which in time left him, but he became mad thenceforth. Government should inquire into these allegations. Else for the faults of certain individuals disgrace will attach to the name of Government as a whole. And let the inquiry be by some unofficial agency or by some official unconnected with the Andaman administration. Then alone will it be impartial enough to command public confidence.

44. The *Khulnavasi* [Khulna] of the 5th October remarks that Government's explanation about the cause of Ullaskar Dutta's insanity has not satisfied the public mind. If malaria could produce insanity Bengal would by this time have been a land of mad men only.

45. The *Sanjivani* [Calcutta] of the 3rd October says:—

Ibid.

It is the first time that we hear that malaria can bring on lunacy. However that may be, we earnestly pray Lord Hardinge to send Ullaskar back to his parents and order light labour for the political prisoners in the Andamans.

HITAVADI,
Oct. 4th, 1912.

BASUMATI,
Oct. 5th, 1912.

SAMAY,
Oct. 4th, 1912.

KHUL NAVASI,
Oct. 5th, 1912.

SANJIVANI,
Oct. 3rd, 1912.

PANGAVASI,
Oct. 5th, 1912.

46. The *Bangavasi* [Calcutta] of the 5th October urges the Government to institute a sifting enquiry into the cause of Ullaskar Dutta's madness in the Andamans. If malaria alone could make a man mad, Bengal would have been turned into a vast lunatic asylum by this time.

DAILY BHARAT
MITRA,
Oct. 9th, 1912.

47. Even the founder of the Medical Science in Europe would not help being surprised to learn, says the *Daily Bharat Mitra* [Calcutta] of the 9th October, that malarious patients become insane, but we are told this is so. The insanity of Ullaskar Dutta in the Andamans is, as appears from the Simla telegram, due to that cause. The savant who has made this diagnosis is worthy of praise, for no intelligent man can have the courage to make such a statement, so the learned gentleman who has made this novel discovery would be acknowledged as a discoverer indeed, but one thing is certain, viz., no man of average intellect would agree with him in this matter.

DAILY BHARAT
MITRA,
Oct. 3rd, 1912.

48. Referring to the report that one of the political convicts in the Andamans has committed suicide and the other has turned insane, the *Daily Bharat Mitra* [Calcutta] of the 3rd October says that it is but natural to suspect that these convicts are subjected to very harsh treatment. It, therefore, behoves the Government for its fair name that there should be an independent enquiry into the matter. The result of *sid* in such matters is always bad.

TIPPERA GUIDE,
Oct. 1st, 1912.

49. The *Tippera Guide* [Comilla] of the 1st October hopes that Government will be gracious enough to grant the prayer of the wife of Abinash Chandra Bhattacharyya, a bomb case convict, either to release him or to transfer him to a healthy place. Considering that peace now reigns in the country the prayer of the poor lady has been neither inopportune nor inconsistent.

(d)—Education.

NAYAK,
Oct. 8th, 1912.

50. The *Nayak* [Calcutta] of the 8th October publishes the following letter from "Some poor guardians":—
Alleged University scandals.

SIR,

Your paper ventilates many grievances and wants and your cutting remarks are distinctly efficacious as we learned from the incidents connected with Makhan Babu of the Medical College. In the present letter we wish to bring to your notice certain facts in regard to the Calcutta University. There has been constituted in the University Law College a committee called the "Asutosh Mukherjee Portrait Committee" presided over by the Principal of the college in person. The programmes (*sic*) of the committee are printed in the Calcutta University Press. The purpose of this committee is to place a portrait of Sir Asutosh in the Senate House. There is a good deal of trouble in regard to raising subscriptions by this committee, a good deal of strife, difference of opinion, and ill-feeling. This is as regards the Professors. A similar spirit has manifested itself among the students also. It is said that a certain student by paying down a subscription of Rs. 50 to the Portrait Committee has secured the Secretaryship of this committee. It is also said that this student, although he passed the preliminary B.L. Examination in the 2nd division, has received special permission to complete his course in 2½ years instead of 3. If necessary, we are prepared to publish the name of this student and other facts about him. Such special permission is not accorded to anybody unless he passes the preliminary examination in the 1st division. The University Calendar not containing any special rule to that effect, we do not know for what unknown reason this student has been accorded this special permission. We hear that many of the Professors of the college, specially those who are members of the Portrait Committee, bestirred themselves actively on behalf of this student. If other students are to be debarred from such special permission only for pecuniary reasons it will be useless for students with poor guardians like ourselves to continue their studies. We

know that there will be nobody replying to this accusation of ours on behalf of the University for the dumb has no enemy. Is not this a violation of the University regulations? The Vice-Chancellor himself is a veteran Judge, the Professors of the Law College are many of them High Court practitioners; it will be a pity therefore if they do not redress this grievance. There are many other scandals like this connected with the University. For example, it has been an old rule to select only college Professors of repute to be the examiners of the university. Of late there have been many exceptions to this. An M.A. in English was not allowed to be an examiner in History or even to teach History. This is in accordance with even the new regulations. But an M.A. in Chemistry is now examiner in Geography. How has the University learned that he is an expert in the latter subject? And yet the University authorities ignore the applications of many more competent persons. Does it not betoken partiality to keep a single man examiner in the same subject for 12 years continuously? A man who since leaving the University has passed the major portion of his life in the Municipal office and is only a second class M.A. in Mathematics is made an examiner in an arts subject in the highest University examination and also a University lecturer. Why, was there no worthier man available in Bengal? A Barra Shaheb of a railway line, a Superintendent of Police, a goods clerk, a Head Assistant are among the examiners of the University. Had no more competent men been available their selections might have been justifiable. But there are many competent Professors in Calcutta and mufassa colleges and in the Indian and Provincial Educational Services who are much more competent than these. Unhappily they do not stoop to flattery. So much for to-day. If necessary, we shall make further revelations on another occasion regarding the constitution of the University Senate and Syndicate, the selection of nominees for Deputy Magistracies, appointment of the Professors of the Law College, and clerks and duffarries and the prevalence of nepotism in the University Registrar's office.

51. The *Moslem Hitaishi* [Calcutta] of the 4th October publishes a letter from "Certain eminent gentlemen of Bogra," making the following allegations against Maulvi Nabi Baksh, Deputy Inspector of Schools, Bogra:—

MOSLEM HITASHI,
Oct. 4th, 1912.

Allegations against a Deputy
Inspector of Schools.

(1) He is a whimsical, selfish man, false to his religion, whose acts of injustice, oppression and impiety have sorely harassed the public. So much injustice would not be possible if there were a Hindu Deputy Inspector instead.

(2) He has a strange idea in his head that Moslems have nothing to gain by studying in the Middle English classes. Thus he discourages Moslems from reading English and tells such of them as are already in Middle English schools to leave them and join Middle Vernacular schools. Those students who against his suggestion, continue studying in the Middle English schools he constantly harasses and humiliates, using the most opprobrious terms like *Nere*, *Dhere*, *Mlechcha*, *Chasha*, etc. The Moslem students of the Middle English school at Madla (3 miles from Bogra) were punished, humiliated and abused for two or three days for studying English. This may be proved by the testimony of all the teachers and students of that school, and of the Secretary of the institution (Babu Krishnendra Nath Sarkar).

In order that Moslems may not study English, he has caused the abolition of seven or eight Moslem Middle English schools at Mahicharan, Mahishaban, Kalai, Gokul, Bagbati, Madhupur, Sibganj and Huakua.

(3) He is also strongly opposed to the education of girls, specially of Moslem girls. He reduces or stops the grant-in-aid to those girls' schools where there are numbers of Moslem girls studying, and he has also abolished a number of girls' schools altogether.

(4) He is the author of two booklets, of 8 or 10 pages each, on arithmetic. They are worthless stuff, such as are turned out by the score and by the dozen from the cheap printing-presses in the country. The Deputy Inspector, however, insists on these two books of his being used in all the schools and *pathshalas* in Bogra. If this is not done, the aid to the institution so offending is stopped.

(5) He has a book-shop from which all the teachers and students of Bogra are compelled to buy their books. If the teacher of any *pathshala* patronises any other book-shop, the grant-in-aid to his *pathshala* is stopped.

(6) This book-shop of his sells "keys" to various books, against which the Education Department now-a-days has proclaimed a ban. The Deputy Inspector advises students and teachers to buy these "keys" from his shop and read them up at home, but not to take them to school. He thus encourages them to practise deception.

(7) He is a usurer, though usury is forbidden by Islam and lectures teachers and students on the usefulness of usury. He is thus promoting among the Moslem students of the district a want of faith in the tenets of their religion. The usurious transactions are carried on in the name of his wife or sons. Those institutions which use his books on arithmetic, or largely patronise his book-shop, or the authorities of which send him presents in the shape of edibles, are the institutions which are granted the largest measure of the Government grant-in-aid. He has lent out money on interest to a large number of pandits in Bogra, such as Pandit Nasir-ud-din of Katnar Para; (2) Abdul Karim of Adamdise Murtaipur, a teacher in the Gopinathpur School; (3) Basir-ud-din Mandal of Ujatta; (4) Kasem-ud-din Miyan of Chaklokman; (5) Masir-ud-din Miyan of the same place, etc.

(8) Though a Moslem, he discourages the practice of daily *Namaz* and the *Rosa* fasting. He says, *Rosa* is for the poor who cannot get food. As for *Namaz*, it is useless. He says that he is what he is—a Deputy Inspector of Schools—without any *Namaz*. This is lamentable and dangerous, and constitutes an insult to the Moslem faith.

(9) He is strongly opposed to Madrassahs and Mukhtabs, and never aids any such institution started by voluntary effort. He has also discontinued and reduced the grants-in-aid to Madrassahs and Mukhtabs allowed by previous Deputy Inspectors. He has his peculiar whims and caprices, e.g., if a boy reads the Arabic alphabet or the *Koran* he insists that the boy should either be taught the meaning of the passages he reads from the very outset or he should cease studying the *Koran*. He has a habit of unjustifiably abusing the Maulvis. He practises as a Homeopathic physician and makes a pretty decent income thereby. He has got together and is now getting together a pretty large landed property in Bogra district. The increase of grants-in-aid to schools and the sanctioning of new grants both depend on the quantity and value of presents sent to him. During his visits of inspection to schools he often abuses teachers and students in a shameful manner. He pulls the boys by the ear and makes them stand up on the benches. During an inspection of the girls' school at Sibbati last year, the Divisional Inspectress spoke to the Deputy Inspector thus, because of his having used harsh language to the girls: "Why are you bellowing like a bull? This is a girls' school."

He must return home every evening; so that institutions which are at great distances from his house are visited at long intervals of time. This return home every night is necessary in order that he may keep up his practice as a Homeopath, and look after his book-shop and his usurious business. It is inexplicable how he satisfies his superiors by his tour-diaries.

This officer has been in Bogra for 15 or 16 years during which education has retrograded rather than progressed. There have been two official inquiries into his character and conduct, but so far without producing any palpable effect.

CHARU MIHIR,
Oct. 1st, 1912.

52. The *Charu Mihir* [Mymensingh] of the 1st October objects to the practice adopted by the authorities of all schools in Mymensingh town of realising subscriptions for the school foot-ball clubs from all their students.

Subscriptions for foot ball clubs
at Mymensingh.

The game of foot-ball is not liked by all guardians. Why should such guardians as do not allow their boys to play the game pay subscriptions for supplying gaudy uniforms and light refreshments to other boys? Again, all guardians are not rich enough to be able to meet easily this additional item of expenditure for the education of their boys. Above all, although subscriptions are realised from all there is not in Mymensingh town space enough to accommodate more than one-sixteenth of their number. There are other forms of physical exercise which are less costly than foot-ball game and which poor students may easily practise.

53. The *Alpana* [Bankipore] of the 4th October regrets to find the Principal of the Patna College not allowing the Muhammadan students to enjoy their religious festivals, besides, treating them harshly in other ways. Government has allowed them holidays on account of *Shab-i-Barat* and the *Ida*, but he does not. This is, of course, intolerable. The paper advises the Principal in his own interest to be kindly in his treatment and to change his present attitude towards the Muhammadans.

ALPANA.
Oct. 4th, 1912.

54. The *Tirhut Samachar* [Muzaffarpur] of the 3rd October calls on the Hindus to pay the subscriptions promised by them to the Hindu University without minding the Government *communiqué* regarding the scope of the University which may be rescinded like the partition of Bengal when a proper representation is made on the subject by the petitioners with one voice.

TIRHUT SAMACHAR.
Oct. 3rd, 1912.

55. The *Tirhut Samachar* [Muzaffarpur] of the 3rd October calls attention of Tirhut Education Society which is at present almost in a moribund condition to what it calls the untimely death of primary schools in the district for want of funds in the District Board and asks it to take up the primary education of the district in its own hands collecting subscriptions to defray the expenses of the school. It could also try to induce the District Board to increase its grant for primary schools.

TIRHUT SAMACHAR.
Oct. 3rd, 1912.

(c)—Local Self-Government and Municipal Administration.

56. The *Bangavasi* [Calcutta] of the 5th October says that only such men as are acquainted with the conditions of the mufassal should be invited to the Darjeeling Water-supply Conference and that facility should be given to all invited to freely express their views. Similar conferences should also be held in all district head-quarters and, if possible, in all big villages to which local men should be invited, their cost for attending the conference being borne by the Government.

BANGAVASI.
Oct. 5th, 1912.

57. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd October is sorry that no editor of vernacular newspaper has been invited to attend the Darjeeling Water Scarcity Conference. The authorities are sorely mistaken if they think that in ability and information editors of vernacular newspapers are inferior to those of English ones. The writer next suggests that villages should be provided with separate sources of water for drinking and bathing purposes. Statistics should be prepared of the areas and populations of all such villages as are not watered by flowing rivers and it should be ascertained to what extent District Boards can help in schemes of water-supply in such villages. The additional money which will be required for carrying out these schemes should be lent by Government on long terms and without interest to trustworthy headmen of the localities concerned.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 3rd, 1912.

58. The *Hitavadi* [Calcutta] of the 4th October writes that the question is essentially one of money. And how is this money to be obtained? Of course the zamindars should spend more money than they now do on village works for water-supply, but it will ill become Government to blame them for their backslidings in this respect until it begins itself to spend the money it should in this connection. The truth is, Government has not acted up to its promises in this matter. Had the proceeds of the Road Cess been spent on their legitimate purposes, water scarcity in Bengal would now have been a thing of the past. Sir George Campbell in issuing a Proclamation notifying the imposition of this cess, wrote:—

HITAVADI,
Oct. 4th, 1912.

"All persons assessed to the Road Cess are informed and assured by the Government that every pice levied under the Act will be spent in the district in which it is raised to improve the local roads, canals and rivers in the district for the benefit of the inhabitants. Nothing will be diverted to any other purpose than that which the law directs,"

and the Duke of Argyll, at that time Secretary of State for India, warned Government against diverting the proceeds of this cess to the upkeep of main roads and the like, the charges for which should properly be borne by the Government.

And yet the fact remains that the Road Cess has been utilised in relieving famine and in repairing trunk roads, etc. It is now for Lord Carmichael to order that this misappropriation by Government of this money should cease. Thus a large sum of money will be set free for works of village water-supply. And if Government thus sets an example of unselfish generosity, zamindars also will be compelled by public opinion to open their purse-strings to supplement the resources of this cess fund.

Lord Carmichael during his short term of office has shown his sympathy and generosity by taking up this question. If he can solve this problem even partially he will prove himself the greatest friend of Bengal. And we hope zamindars will give up their present attitude of indifference to the welfare of the raiyats and spend generously on works of local public utility. They should not afford Government any opportunity of levying a new cess or tax.

MUHAMMADI,
Oct. 4th, 1912.

59. The *Muhammadi* [Calcutta] of the 4th October writes that in selecting the members of this body Government should not choose the rich titled nobility but the middle class men who are in closer touch with the rural masses whose misery it is sought to alleviate. One great problem to be solved in connection with this question of rural water-supply is the prohibition of jute-steeping indiscriminately in any tank or *khal* or the like. This is a growing evil and the injury it causes to the public health is simply incalculable. There is a popular idea that Government does nothing to abate this evil because of the interests of the European merchants. It is to be hoped that Government will by its conduct prove the falsity of this idea.

In any case let not the proceedings of this conference be kept secret.

MUHAMMADI,
Oct. 4th, 1912.

Village water-supply and Land-
lords' fees.

60. The *Muhammadi* [Calcutta] of the 4th October strongly supports the proposal to utilise in the improvement of rural water-supply the amount of money now lying with Government in the collectorates as "Landlords' fees." This money does not belong to Government and it is only the rich landlords who find it advantageous to claim their shares of it. Anyway, the amount thus available is 10 or 12 lakhs in Bengal and it can well be utilised in promoting the welfare of the people.

PALLIVARTA,
Sept. 1st, 1912.

Sanitary improvement of places
of pilgrimage.

61. Referring to the Commission for the improvement of sanitation in places of pilgrimage, the *Pallivarta* [Bongong] of the 1st September says that the Commission ought also to take steps for ensuring the supply of unadulterated articles of food and medical aid to pilgrims.

SANJIVANI,
Oct. 3rd, 1912.

Fouling of the water of the
Kumar.

62. A correspondent of the *Sanjivani* [Calcutta] of the 3rd October complains that every year after the rains fishermen make the water of the Kumar river in the Faridpur district extremely unwholesome by throwing branches of trees into it for purposes of fishing. Consequently, every year about this time the local people suffer in large numbers from dysentery and other diseases of the digestive system, and there also break out epidemics of cholera. Again, in winter, boats plying in the river often strike submerged branches and are sunk. As regards the fishing interest, the practice in question no doubt temporarily benefits the fishermen, but the foul smell of the decomposed leaves and branches soon drives all big fish to bigger rivers. Again, the obstruction of the current of the river caused in this process and the yearly deposit of decomposed leaves, bark, etc., are rapidly causing the river to be silted up. The attention of Lord Carmichael is drawn to the matter and it is suggested that, like adulteration of articles of food, fouling of sources of water-supply should be made punishable by law.

AL-MUDABBIR,
Sept. 30th, 1912.

Municipal election in Patna.

63. The last election of Municipal Commissioners for the Patna Municipality, says the *Al-Mudabbir* [Patna] of the 30th September, has made it clear that the Muhammadans have now no remedy except applying to the Government for a

separate electorate in the Municipal Board. It is no wonder that only seven Muhammadans have been elected against thirteen Hindus. What is to be regretted—and for certain reasons is a wonder to learn—is that a few influential Hindus, claiming to be enlightened, conspired against any Muhammadans being elected. This ugly affair looks more so when we come to know that educated and civilized Hindus who claimed to be the friends of the Muhammadans were at its root.

No doubt the number of Muhammadans is comparatively small in every ward, and it is not so in Patna only but in other cities as well. The election of Muhammadans thus depends to more or less extent on the will of the Hindus who now seem to be to see that no Muhammadan is elected. Therefore no justice-loving and unprejudiced man, says the paper, would deny the fact that it will not be out of place if the Muhammadans apply for a separate electorate.

(g)—*Railways and communications including canals and irrigation.*

64. Referring to the promise of increased expenditure on railways by the Government of India, the *Daily Bharat Mitra* [Calcutta] of the 3rd October writes:—

DAILY BHARAT
MITRA,
Oct. 3rd, 1912.

The Railway policy. So the selfish policy of the Europeans, in connection with the railways has become successful, the Government of India having fallen into their clutches. We have repeatedly pointed out how the railways have spelt ruin in India. It is the European merchants alone who are benefited by it in every way, and so always bring pressure on the Government to spend more and more money on the railways. The Government yield to this pressure without listening to the Indians. The evil will not cease until the people will be able to compel the Government to take the management of the railways out of the hands of the companies and place it under a department of its own.

65. The *Samay* [Calcutta] of the 4th October writes that the shortage of waggons at the collieries continued from October 1912 to the 12th July 1912. After that up to the 5th September last no difficulty was felt as regards the supply of waggons. But since the last date a shortage is again being felt and on the 25th, 26th, 27th and 28th September last no Indian colliery owner received a single waggon. The matter is being agitated by the Indian Mining Association and the Bengal Chamber of Commerce, but so far without any immediate success. This is a great pity. Government professes to be careful to promote the indigenous industries, and yet is passively looking on, while the native mining industry is almost being ruined for the want of waggons.

SAMAY,
Oct. 4th, 1912.

66. The *Jyoti* [Chittagong] of the 26th September quotes from the *Surama* thus:—

JYOTI,
Sept. 26th, 1912.

A Railway complaint. During a few short months, in the district of Sylhet alone, a large number of men and women have met with their death on the railway lines, having been run over by passing trains. Even in the stationyards such accidents are not uncommon and that, too, in the daytime. At Srimangal station such cases have repeatedly occurred. On the 3rd September last at Rashidpur a boy of 15 or 16, a student, fell down on the rails from the foot-board of a carriage in the down mail which had suddenly been put in motion, and thus had his head cut. He was removed to the dispensary at Srimangal where he died shortly after arrival.

Why are these accidents to life so frequent on the Assam-Bengal Railway? Is the life of Bengalis even of less value than that of animals?

67. The *Muhammadi* [Calcutta] of the 4th October dwells on the serious inconveniences now suffered by the people of the Kalarda thana (Satkira subdivision in Khulna) and of the Swarupnagar thana (Basirhat subdivision in 24-Parganas) and the adjoining locality generally for want of adequate communication. There are neither roads nor rivers nor canals affording convenient passage from these thanas to the nearest railway station. What is wanted is a bridge across the Ichhamati at some suitable point, and then a road connecting these thanas with the Central Section of the Eastern Bengal

MUHAMMADI,
Oct. 4th, 1912.

Wanted a bridge across the Ichhamati.

State Railway, or the Barasat-Basirhat Light Railway. Will not the Commissioner of the Presidency Division attend to this matter?

(h)—General.

PALLIVARTA,
Oct 1st, 1912.

68. The *Pallivarta* [Bongong] of the 1st October says that the contemplated building for the Bongong Post-office should be constructed not at the present site of the office but near the local Civil Court buildings.

MUSLIM HITAIISHI,
Oct. 4th, 1912.

69. The *Muslim Hitaiishi* [Calcutta] of the 4th October publishes a letter complaining of the inconvenience caused by the transfer of the Basantanagar branch post-office at

Madarganj in Thakurgaon subdivision, Dinajpur to Jamalpur, 3 miles away. The former location was most convenient. It was centrally situated in a village which was a trade mart and where all the population gathered twice a week in connection with a *hat*. The present site of the post-office is in a sleepy village which is not centrally situated and which is cut off for many months of the year by marshes over which there are no roads.

BANGAVASI,
Oct. 6th, 1912.

70. The *Bangavasi* [Calcutta] of the 5th October has learned that the head of the Paper Currency Office having ordered that the office will remain closed for only four days for the Durgapuja, the Hindu clerks of the office have petitioned the Assistant Comptroller-General in charge against the order. The Durgapuja is the greatest religious festival of the Hindus, so that it will be an act of great injustice on the clerks of the office to curtail their holidays in this case. A similar attempt at cutting down the Durgapuja holidays in the office was made about 25 years ago, but the opposition which it roused induced the Government of India to interfere and prevent anything of the kind being done.

DAILY BHARAT
MITRA,
Oct. 3rd, 1912.

71. Referring to the incident at the Narkatiaganj railway station on the occasion of the King Emperor's Nepal trip given publicity by the *Bihares* and the Government of India's returning the memorial from the raiyats of the Motihari district forwarded by them to the King-Emperor on a technical ground, the *Daily Bharat Mitra* [Calcutta] of the 3rd October exclaims in surprise—This is how the wants of the people are attended to in this unfortunate country!

HITAVARTA,
Sept. 27th, 1912.

72. The *Hitavarta* [Chittagong] of the 27th September suggests that to commemorate the auspicious event of the entry of the Viceroy into the new Imperial Capital of Delhi, he should announce among other boons a relaxation of the rigours of the Press Act.

NAYAK,
Oct. 1st, 1912.

73. The *Nayak* [Calcutta] of the 1st October writes:—
We have received a wire from Dacca which has filled us to overflowing with joy. Lord Carmichael has clearly understood the secret as to the manner in which the government should be carried on in order that the people may co-operate with all acts of their rulers, and His Excellency is about to act in accordance with the secret. In order to trace the murderers of Head-constable Rati Lal, the District Magistrate of Dacca has called on the leading local citizens to give him their opinions and their co-operation. This is verily what is wanted. If you proceed on these lines, the fear in the minds of the people will be gradually removed, and they will no longer shrink from telling the truths before the rulers. Peace will reign in the country and people will be able to pass their days free from anxiety. That is why the news from Dacca has filled us with joy to overflowing.

But one thing we shall say here. There is a good deal of party spirit and jealousy now rampant among Calcutta Babus. The clique of Babus at Keranibagan imagine that they monopolise among themselves all the real statesmanship and patriotism, and if the need be all the loyalty—as well in the country, and that outside their clique all the people are worthless and extremists. With the existence of such party feeling, it will be difficulty to find out the truth. It was because Sir Edward Baker allowed himself to be captivated by the charms of one such clique that he had to resign office and bring Civilian rule

in Bengal to an end. We do not know if there is such party feeling at Dacca. If there is, then the truth will not be elicited with the help of any one clique of Babus. Rather the Babus will try to hide the truth. The District Magistrate of Dacca will be able to know the facts in this regard if he makes careful inquiries. Else he also will suffer like Sir Edward Baker.

Another thing we shall refer to. We have repeatedly said that jealousy and discontent are seriously rife among the servants of Government. Good government will not be restored to the country unless this discontent is removed. And not only is there discontent, the feeling of jealousy is very strong among Government officials. It is because of this spirit of jealousy and party feeling that we outsiders come to know many private things. For example, we have already spoken of the jealousy between the detectives of the Calcutta Police and those of the Bengal Police. We take this opportunity of again warning Mr. Hutchison that there is a leakage of many secrets from his office. With very little effort we have been able on many different occasions to find out many things from his office and we can do so still. This is not right. After all, both the Bengal Police and the Calcutta Police are servants of the same Government, whose interests it is their bounden duty to promote to the best of their power. If there is jealousy among Government servants it is Government which is the loser and not the public. We therefore earnestly request Lords Hardinge and Carmichael to be particularly careful to place at the head of each department of Government a carefully picked specially efficient officer. It would be well if officers who have been or are guilty of party feeling and jealousy were removed and replaced by others. In a word, let Government put its own house in order and the people will then *ipso facto* come under control.

Yet another thing. It is the zamindars, the Rajas and Maharajas who are the natural leaders of Bengali society and let Government uphold the prestige of these Rajas, Maharajas and zamindars. Let it take steps to prevent them from being oppressed and harassed by the Babus. If that is done, we ourselves will be able to keep these Babus, these Europeanised libertines,* in order.

* The expression is *Nerani*, a Vaishnava sect, notorious for the looseness of their sexual morals.

We have already said that many of these big zamindars are oppressed by the Babus, that they stand in dread of many Babu patriots. If this fear can be done away with the zamindars as a class will be able to follow Government fearly, then we for ourselves shall be able to look after the Babus without apprehension and keep them straight. This is a certainty and no mere vain boast.

The Babus as a class will not survive unless they can check the poisonous stream of luxury which is flowing in their midst. It is for their welfare that we speak out thus. They are professional patriots and want to monopolise the profession. And yet they make a parade of their loyalty before the high European officials. This double-sided activity of theirs forces us to speak out. As for themselves, they are welcome to bring ruin on themselves. But it will be the mission of this paper to set the people of the country generally and the students particularly on their guard against them. Happily Lord Carmichael has come to recognise the Bengalis and has adopted the system of government which the Bengalis want. So there is nothing now to fear. Freed from all anxiety we shall now be able with God over our head to serve both the rulers and the ruled.

74. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

The new system of rule.

3rd October is glad that the Magistrate of Dacca invited a number of local leading men and conferred with them as to how the murder of Head-constable Ratilal should be investigated and asked their help in the matter. Had the authorities adopted this policy of co-operation earlier, the question of establishing peace in the country would have been considerably simplified.

75. *Anent* the above the *Samay* [Calcutta] of the 4th October writes that the action of the District Magistrate shows a

Ibid.

change of policy which is due to the charming and captivating personality of Lord Carmichael. There is no doubt that the result of such policy will be beneficial.

SRI SRI VISHNU
PRIYA-O-
ANANDA BASAR
PATRIKA,
Oct. 3rd, 1913.

SAMAY,
Oct. 4th, 1913.

HITAVADI,
Oct. 4th, 1912.

76. The *Hitavadi* [Calcutta] of the 4th October hopes Government will accede to the just prayer of the educated community of Bengal to have a representative of the graduates on the Bengal Legislative Council.

A graduates' representative in the Bengal Council.

SAMAY,
Oct. 4th, 1912.

77. The *Samay* [Calcutta] of the 4th October hopes that Government will give to the graduates in Bengal the right to elect a representative in the Provincial Legislative Council.

Ibid.

RANGPUR
DIKPRAKASH,
Sept. 29th, 1912.

78. In discussing the proceedings of the Legislative Council at Simla on the 18th September last the *Rangpur Dikprakash* [Kakina] of the 29th September writes in English:—

The Islington Commission and the separation of the Judicial and Executive Functions.

The answer, vouchsafed by Government in reply to the question, as to whether they proposed to recommend the appointment of any additional members to the public service commission, being decidedly in the negative, has unmistakably caused feelings of widespread disappointment, both in official and non-official circles. The personnel of this commission has given satisfaction to no one, and while it is regarded with distrust by the civil service the Indian public regard it with disfavour, for the reason that the official elements of the commission far outweigh the non-official; and with the solitary exception of the Hon'ble Mr. Gokhale there is no non-official Indian member in the commission.

Another question of vital importance and absorbing interest to the peoples of India in every province and district, and one that may well be said to form the most burning topic of the day was, of course, the one relating to the separation of the judicial from the executive functions which the Hon'ble Mr. Bhupendra Nath Basu put. We need scarcely say that the laconic answer has occasioned most profound and bitter public disappointment everywhere in the country, and is keenly felt by men of all classes, conditions and political views; for, in this matter, as is so well known, and as we have so often stated, the entire population of British India is united, and men of all ranks, races and communities being sufferers a complete unanimity of opinion, very strongly in favour of an immediate and whole-hearted separation of judicial and executive functions, exists in the land. The necessity and the urgency of the reform have not only been forcibly and very lucidly demonstrated by eminent British authorities from time to time, but have been officially admitted and recognised; and in fact is so far advanced from a theoretical to a practical stage that a few years back the Government of India intimated their intention of carrying out the measure in selected areas as an experiment; but as ill luck would have it about the same time the most acute forms of political and seditious unrest manifested themselves in parts of Bengal, and these deplorable circumstances evidently furnished a most plausible excuse for shelving the unpalatable reform, though, let it not be forgotten, the actual unrest was not deemed a sufficient and justifiable excuse for deterring the Government from carrying out the Morley-Minto Council reform: whose political gravity and importance far outweigh those attaching to the separation of judicial and executive functions. Any reform that makes the judicial system more efficient and purer and strengthens the confidence of the people in British justice, unquestionably and automatically as it were, must also tend to strengthen and deepen the foundations of British rule in India. But though we lament the unsympathetic and the changed attitude of the Government of India, we are by no means apprehensive of the public ardour being damped by the retort of the Hon'ble Home Member; on the contrary, we feel certain that its inevitable effect will be to rouse public activity in regard to this vital question, to a much higher pitch than has hitherto been the case. Our peoples have learnt the value of constitutional, sustained and organised agitation too well to be easily silenced by an official retort or frightened into quiescence by a brusque and rigid attitude. We are convinced that the separation of executive functions from judicial cannot be delayed much longer, and it is not improbable that it will come much sooner than many expect. We say so, because the present obnoxious system of the union of two antagonistic functions is emphatically opposed to the progressive and liberal spirit of the times, and equally in conflict with the best traditions and

instincts of the manly and justice-loving great English nation. How far it is statesmanly to force an agitation upon the people, and to impair the elements of concord, harmony and peaceful repose, it is for the high authorities to judge, we for our own part cannot help deploring very deeply the prospect of such a contingency arising; for nothing is so conducive to a country's progress and advancement as peace, harmony and mutual esteem and confidence between the people and the governing body. India has vastly suffered during the troublous years of discord and strife preceding the King's visit, and nothing but her Royal Sovereign's presence and His Kingly sympathy could restore the country to normal conditions; we are therefore extremely loath to see anything happening which is likely to strain the present happy relations subsisting between the supreme Government and the people.

79. The *Hitavadi* [Calcutta] of the 4th October writes that the Prices Enquiry Committee has not yet made its report, but in the meantime prices continue as high as ever. Food-grain is dear, piece-goods too are dear, and so are all the other necessities of life. This is telling seriously on middle class men. Cannot Government restore the grain-compensation allowance it used to grant to its servants?

HITAVADI,
Oct. 4th, 1912.

80. It is universally remarked, writes the *Charu Mihir* [Mymensingh] of the 1st October, that the people of this country are steadily losing the hilarious spirit which characterised them before. Even boys do not now-a-days laugh as merrily as they used to do before. A deep gloom, an unnatural gravity now pervades every creek and corner of the country. The lifelessness of towns and the desert appearance of villages fills one's heart with despondency. Education and civilisation have no doubt carried us to a new domain, but where are gone our energy and enthusiasm, joy and hilarity, animation and vivacity? It is the growing poverty of the Indians which has led to this state of things. India has become the poorest country in the world, the average annual income of an Indian not exceeding Rs. 20. The higher classes of Indians are involved in debts, the middle classes are succumbing to the struggle for existence, and the lower classes also are unhappy. Under the circumstances joy and animation are out of the question. We are grateful to the Government for the efforts which they are making for suppressing cholera and malaria. But these dire diseases will not leave the land so long as the people will not get sufficient food and wholesome drinking water. It is the weakness induced by insufficient food which makes them easy prey to diseases and epidemics. Again, while the income of the people is going down their expenditure is raising higher and higher. High cost of living inevitably comes in the train of civilisation. And it is a disgrace to the society that a number of evil social customs, such as taking of large dowries in marriages, etc., which have cropped up of late, are greatly adding to the miseries of the people. It is hoped that educated people will try their best to stamp out these customs. Government, on its part, has become determined to spread education among all ranks of the society, and it is hoped that in this connection the authorities will not lose sight of the Indian's severe struggle for existence. To save him from succumbing entirely to this struggle, he must be given an education in arts and industries, by which he will be able to earn a livelihood.

CHARU MIHIR,
Oct. 1st, 1912.

81. The *Hindi Bangavasi* [Calcutta] of the 7th October hopes something will be done to make half the salary of military officers liable to be attached for debts to remove the complaint of the Indian money-lenders who find it very troublesome to realize their debts from these officers.

HINDI BANGA ASI,
Oct. 7th, 1912.

82. The *Sanjivani* [Calcutta] of the 3rd October regrets that Government has not yet taken any steps for preventing the transference of the catchery of the Sarail estate to Brahmanberia town. It is, however, rumoured that the Chief Secretary to the Government is going to Sarail to personally enquire into the matter. The catchery ought by no means to be transferred against the unanimous wish of the local people and at a cost of a lakh of rupees, simply for the comfort and convenience of the European manager of the estate. If the Chief Secretary personally enquires into the matter he will surely know everything that is

SANJIVANI,
Oct. 3rd, 1912.

true, provided of course that the local people are given opportunities to say their say to him, and then the project is bound to be doomed.

ALPANCH,
Oct. 4th, 1912.

83. Deploring the financial condition of the Bihar *wakf* estate, reduction of its annual income from Rs. 90,000 odd to Rs. 65,000 and its being used for unlawful purposes

The Bihar *wakf* estate.

quite against the terms of the *wakf* deed owing to the dismissal of the former Mutawali, Maulvi Muhammad Musa, the *Alpanch* [Bankipore] of the 4th October hopes that the reinstatement of the Maulvi in terms of the deed of compromise filed in the Calcutta High Court will improve the condition of the estate and lead to the employment of its funds to purposes defined by the late donor.

It is to be regretted, says the paper, that the local officers have been pressing the Maulvi to retain the services of the European manager out of racial partiality. It does not believe that these officers are unaware of the fact that Bihar public was very much dissatisfied with the manager. The *wakf* deed does not provide for the appointment of a manager at all with the consent of the local officers. If, however, a manager is appointed it is not known under what head of the *wakf* deed his salary will be drawn. Are the local officers going to pay him from their own pockets?

The *wakf* is intended for the well being of the poor Muhammadans and not for the benefit of the manager. The Muhammadans of the whole province are satisfied with Maulvi Muhammad Musa who comes of a respectable zamindar family and is capable of performing, single-handed, all the duties embodied in the *wakf* deed, and there seems to be no necessity of creating any new post when two *naibs* have already been provided for by the donor to help the Mutawali.

MOSLEM HITAIKHI,
Oct. 4th, 1912.

81. The *Moslem Hitaiishi* [Calcutta] of the 4th October writes that in India it is held to be a matter of glory

"The White Elephant problem."

for a wealthy man to maintain as many white elephants as he can. In Bihar, specially, the custom of maintaining white elephants, i.e., supporting European managers, has reached extraordinary dimensions. Of course, these managers often do much more good to their employers than Indian managers, but sometimes, unhappily, they bring the zamindars into troubles and difficulty. The case of Rajendra Narain Singh is one in point. The *Biharee* of Bankipore refers to another case, probably to the Hathwa Raj in Saran. We remember after the death of the Maharaja of Hathwa there was a good deal of difficulty about the appointment of European manager against the wishes of the Dowager Maharani and the minor Maharaja. Yet another case of a similar nature arose in connexion with an estate in Monghyr. The able Musalman manager of this estate was dismissed, a European appointed instead, and the *ex-Dewan* prosecuted before the Courts and sentenced on various charges—all of which, however, broke down on appeal to the High Court.

Anyway, the fearlessness shown by Mr. Justice Imam in the case of Rajendra Narain Singh is indeed rare and almost exemplary. May God give his lordship long life and a long tenure of office as Judge to shed a lustre both on the High Court and on the community to which he belongs.

HITAVADI,
Oct. 4th, 1912.

82. The *Hitavadi* [Calcutta] of the 4th October writes that when an official has been prosecuted before the Court but

"What will be done with Mr. Lyall?"

wins his case, many people are found anxious that such an official should be compensated. But these people have nothing to say when it is proved in the Courts that a certain official has been guilty of oppression and other disgraceful conduct. In the recent case of Rajendra Narain Singh of Bhagalpur, the High Court, for example, made reflections on certain local officials. As Government has not yet whitewashed them, may we ask what it is going to do to punish them? They have harassed an innocent man and will not they be brought to their senses?

DAILY BHARAT
MITRA,
Oct. 3rd, 1912.

86. Quoting a passage from the speech of the Governor of Bombay the *Daily Bharat Mitra* [Calcutta] of the 3rd October observes:—

The Governor of Bombay.

In the face of facts all round, at the present time, to have the courage to make such statements may be called rash. Who ever thought even twelve

months before that China which is more backward than India in education and other respects would have constitutional government. If China can protect herself without any outside help cannot India do so with the help of the strong British Power? The fact is such statements have always been made to discourage subject nations. Englishmen said the same thing about America. It used to be said about Italy also Portugal changed its government in the twinkling of an eye. Turkey did not take more than three days in changing its Government. Japan has startled the world by its reforms. Has India committed a sin then, that it should not be considered fit even for Colonial self-government? If the uncivilized Tibetans can manage their country and the half-savage Afghans can go forward on the path of progress, it cannot be the dispensation of Providence that India alone should remain in her present condition. Sir George Clarke has only repeated what Lord Morley had said before, but even his Lordship is not the Almighty. If the Indians go on making efforts firmly, they will surely obtain Colonial self-government in the near future.

87. The *Hitavadi* [Calcutta] of the 4th October warmly praises Lord Carmichael for his recent unsolicited gift of a cheque for Rs. 150 to the Anti-Malarial League at

Lord Carmichael praised.

Jessore. It betokens a loftiness of heart which has enabled him in such a short while to capture the hearts of the people suffering as they do from diseases and misfortunes of various kinds. Of words of sympathy we have had enough; now we have words and acts going together as they never did go before.

HITAVADI,
Oct. 4th, 1912.

III.—LEGISLATION.

88. Writing in the *Bangavasi* [Calcutta] of the 5th October Pandit Panchanan Tarkaratna says that while, on the one hand, Government's interference with the practice

Mr. Dadabhoy's Bill.

of dedicating girls to gods as *devadasis* may be objected to as amounting to interference with religion; on the other hand, it is the duty of the Government to prevent the evil which is being caused by the moral degradation of the class of *devadasis*. Under the circumstances, Government's interference in the matter is perfectly justifiable. The best mode for preventing the evil would, however, be the exercise of social power by the people themselves with the help of the Government. This course proving impracticable, direct legislation must be resorted to. But the Hon'ble Mr. Dadabhoy's proposal to merely fix an age-limit does not seem to be a very sound one; for people may dedicate girls after they have passed this limit and then the latter may take to prostitution. A better plan will be to make it imperative on all people dedicating girls to gods to maintain them for the rest of their lives and to make it an offence for men to have sexual intercourse with them—an offence severely punishable by law. If, however, the authorities find it impossible to follow this plan they must have recourse to direct legislation for the suppression of the practice. As regards the objection, that suppression of the practice will deprive people of the religious merit accruing from the act of dedicating girls to gods, it may be said that marriage being the highest religious sacrament of the Hindus it cannot be the intention of the authors of the Hindu *sastras* to make marriage a disqualification for *devadasism*. Married couples may be dedicated to the service of gods, their maintenance being a charge on those who dedicate them. Where a practice ordained in the *Puranas* is found to be opposed to *Smriti*, the authority of *Smriti* must be considered superior and followed. Consequently, the cause of pure marriage advocated by *Smriti* must be upheld when it comes in conflict with a *Pauranik* practice like the one in question. In conclusion, the writer thanks Mr. Dadabhoy for his Bill, but requests him to amend it on the lines indicated above.

BANGAVASI,
Oct. 5th, 1912.

89. The *Bihar Bandhu* [Bankipore] of the 5th October is in full sympathy with the object of the Hon'ble Mr. Dadabhoy's

Bill for the protection of girls.

Bill now before the Legislative Council. Regarding the dedication of girls to temples the paper remarks:—

We regret to say that the sinful parents who dedicate the girls should not consider as to what need of girls the gods can have. It behoves every one

BIHAR BANDHU,
Oct. 5th, 1912.

therefore to have the Bill passed in law so necessary for the preservation of morality in the society. The presence of *devadasis* in Puri indicates that the races which they come from cannot but be doomed to destruction.

IV.—NATIVE STATES.

MOSLEM HITAVADI,
Oct. 4th, 1912.

90. The *Moslem Hitavadi* [Calcutta] of the 4th October writes that the condition of the Moslems in Kashmir under its Hindu ruler is lamentable and degrading. In the public

Moslems in Kashmir.

service Moslems occupy a very inferior position and educationally, too, they get scant sympathy from the State. Though constituting 95 per cent of the population, barely 10 per cent. of the official posts are filled by Moslems. Is not this injustice and gross partiality? Even as regards such petty posts as *kanungoes*, of the 43 such posts 38 are filled by Hindus and only 5 by Moslems. Were Hindu interests injured in this way in a Moslem State like Rampur or Bhopal or Hyderabad, the Hindu newspapers would have raised a strong agitation. What have they now got to say regarding the state of affairs in Kashmir?

VI.—MISCELLANEOUS.

DAILY BHARAT
MITRA,
Oct. 4th 11 12.

91. In its issue of the 4th October the *Daily Bharat Mitra* [Calcutta] notices the vituperative controversy that is going on between some of the Indian newspapers, specially

The Conventional Congress.

the *Leader* and the *Biharee* as well as the All-India Congress Committee and the Bankipore Reception Committee, about the appointment of a President for the ensuing National Congress to be held at Bankipore, and concludes the article by calling upon the friends of the Convention to put an end to this Convention and revive the Congress which alone would be able to do some good to the country.

NAYAK,
Oct. 8th 1912.

92. The *Nayak* [Calcutta] of the 8th October refers to an idea said to prevail among some "Extremists" of holding a "National Congress" of their own under the

The National Congress.

presidency of Babu Mati Lal Ghosh alongside of the one which is to meet at Patna next December, and remarks:—

We respect and revere the Extremist leaders as generous-hearted, straightforward and spirited men in spite of our differences of opinion with them on some points. Our suggestion to them therefore is, that they should not seek to revive a moribund organisation like the Congress, but devote their attention to social, religious, sanitary, educational and economic questions in which all India is concerned. Politics should be eschewed by them, acts of Government should not be criticised. The work should be carried on with an eye to the welfare of the people of the country.

NAYAK,
Oct. 4th, 1912.

93. Referring to the approach of the *Rakhi* day (the 30th of *Aswin*) a correspondent of the *Nayak* [Calcutta] of the 4th October says that the annulment of the partition

The Rakhi day.

of Bengal which signalled the triumph of the agitation against the measure ought to induce the Bengalis to be determined to keep alive the *Rakhi* festival which inspired them with strength and courage. They ought to keep it alive because their struggle is not yet at an end; they have got to acquire self-government which the rulers of the destinies of India have refused them by putting a wrong interpretation on their own words. The *Rakhi* festival was so long confined to Bengal. Henceforward it should extend to all parts and amongst all people of India. Let all Indians on the ensuing 30th *Aswin* greet each other as brothers, tie *Rakhis* on to the wrists of each other as brothers, observe non-cooking, and pray for the good of the mother country in their respective religious shrines.

HITAVADI,
Oct. 4th, 1912.

94. The *Hitavadi* [Calcutta] of the 4th October thinks that the recent anti-Home Rule demonstrations in Ulster are not likely to produce a good effect on the other parts of the British Empire. Such open incitement to

The anti Home Rule demonstrations in Ulster.

lawlessness would long have been put down in India and the offenders heavily punished for sedition. But England is not India.

95. In its leader of the 6th October on the system of education in this country, the *Daily Bharat Mitra* [Calcutta] notices

System of Education.

Lala Baijnath's letter published in the *Indian Review* on the subject and says that the first duty of the conference, proposed to be convened, is to try to dispel the distrust which the Government has towards the people and to secure a place for public opinion in the eyes of the Government in the matter of education. So long this is not done the defects in the system of education will not be removed and the people will also not be able to organise an educational system for the whole of India, independently of the Government.

96. The *Basumati* [Calcutta] of the 5th October writes:—

The European Defence Association and the High Court.

There was an association at Calcutta named the Anglo-Indian Defence Association which fully disclosed its real guise before the eyes of the public during the Ilbert Bill agitation. No matter what calamity may afflict India in the shape of widespread famine or plague we do not remember the members of this association having ever collectively come forward to relieve the distressed people. After the Ilbert Bill this association did not show any signs of activity. At the present time the association has changed its name and calls itself the European Defence Association. Our readers are aware that there is a class of Anglo-Indians who are seriously annoyed at the impartial justice dealt out in certain recent cases by some of the High Court Judges. The *Times* in London and the *Englishman* in Calcutta were merely echoing the views of these Anglo-Indians. The English people know how to carry on an agitation, for generations they have been used to agitation and to successful agitation too. But in England Englishmen in carrying on their agitations rarely overstep the limit of necessary restraint. They have to speak carefully and cautiously there because their opponents are their own countrymen. If they use improper exaggerated language, their antagonists do not shrink from pointing out their errors. But here in India the European Defence Association has no such fears. The people here are fatalists. For various reasons they do not venture openly to speak out their thoughts and feelings. They are far too much absorbed in a hard struggle for existence to do that. Many of them find it difficult to make both ends meet even after hard labour from morning till night. Such people, even if they have wants and grievances, do not like ordinarily to speak out about them. So when the European Defence Association speaks it finds no people prepared to say anything against it. This, it seems, has increased the impudence of the association far too much. This impudence is revealed in its fullest extent in the letter this body has recently sent to the Government of India regarding the High Courts. We doubt whether in any country the representatives of the people would dare to use language like this regarding the Judges. We are astounded at their conduct. We cannot understand how intelligent and sensible men would pen such a letter.

These men say they want a reform of the High Court. Had they really aimed at the improvement of the High Court the people of the country might well have co-operated with them. Excessive delay in the decision of cases and the costliness of conducting law-suits are grievances common to Indians and Europeans—they are in fact felt more by Indians, who are poorer than by Europeans. But these are evils not confined to the High Court alone. Similar charges can be made against Munsifs' Courts also. And the letter of the Defence Association makes it clear that it is not the redress of these evils that they aim at. Their aim goes deeper and is a political one. A class of Anglo-Indians feel intensely dissatisfied at Mr Justice Fletcher's decisions in certain political cases. The *Englishman* and the *Statesman* in Calcutta and the *Pioneer*, the *Times of India* and other papers elsewhere are known for this reason to have raised a great outcry against these decisions. The echo of these outcries reached across the seas to London and the *Times* took up the cry there. Of course there were dissentients even among Anglo-Indian papers in this matter, the *Indian Daily News*, the *Empire*, *Capital* and others honourably

DAILY BHARAT
MITRA,
Oct. 6th, 1912.

BASUMATI,
Oct. 5th, 1912.

stood aloof and actively opposed those views. But the Defence Association has truthfully suppressed all references to these newspapers.

From paragraph 2 of this letter we find:—

"The High Court of Calcutta is deemed to have lost in some measure the dignity and prestige formerly attaching to it, and as a result of this it is in danger of losing the confidence and esteem of the loyal and law-abiding section of the community."

Let the truthful reader decide how far this is true. It is undeniable that the prestige of the High Court among the Indian community has immeasurably increased. All thoughtful and intelligent members of the European community will admit frankly that the High Court under its present just Chief Justice has succeeded in winning the esteem and attachment of both communities, European and Indian. We are surprised therefore to see that a number of short-sighted Europeans either mistakenly or from the prompting of self-interest are denying that truth. The association says nothing as to why the public respect for the High Court has waned. The fact is, those who are the real people of India have not certainly lost their respect and esteem for that Court. And those who are really just among Englishmen are not also dissatisfied with the High Court. And the Defence Association asseverates that the law-abiding and loyal population of India are losing their respect for the High Court. Perhaps this association can see nothing outside the four walls of its own room. It is surprising that such men should presume to speak on behalf of the people of the country generally.

We are surprised to see the association making unreasonable demands like a pampered child. They say that they do not want the High Court to be under executive influence, and yet they are anxious to keep unimpaired the prestige of executive officials when such officials are accused before the High Court. In paragraph 7 of their letter, referring to the Midnapore case, they state:—

"That the executive officers in question should have been relegated in certain cases from the position of accusers to the position of defendants and incurred unjustly as the event has shown) not only the censure but also the punishment of the High Court is deplorable."

Evidently the Defence Association holds that Civilians are to go on accusing the people of the country but are themselves to be immune from such accusation and from censure and punishment by the High Court. Of course Judges are liable to err and we shall not decide who is the Judge who erred in this Midnapore case. Assuming that Mr. Justice Fletcher did err in the present case, we ask where is the Judge who does not err? Are not Sessions Judges who are Civilians liable to error? Why does not the Defence Association ask for a reform of the Sessions Courts?

Here is another extract from their letter:—

"In a word, the Calcutta High Court has become an arena for political intrigue, and there is grave reason to fear that certain recent judgments have not been devoid of political bias."

Is not this indicative of undue arrogance? If the President of any Indian association had written thus of any Judge, he would have been committed to prison. But Europeans are the pampered favourites of the Government and may do anything they like without rebuke.

Of course justly minded Europeans have no sympathy with this letter from the Defence Association. The following taken from the *Indian Daily News* in proof of this:—

"The European Defence Association says we must have a High Court that is independent of the executive. It also wants that High Court, which is to be independent of the executive, not to condemn Civilians or the police. Indeed it seems that persons who challenge the acts of Civilians or the police are rightly or wrongly regarded as enemies of British rule. It follows that a High Court can only be independent of the executive when it condemns those who seek redress against executive officers as enemies of British rule in esse or in posse—or at any rate refrains from mulcting executive officers in damages for alleged illegal acts or acts of oppression. That is the sort of independence of the executive High Court, which the European Defence Association wants."

97. The *Basumati* [Calcutta] of the 5th October strongly reprobrates the conduct of the *Bengalee* and the *Amrita Bazar Patrika* in publishing a letter insinuating that Mr. Justice D. Chatterji in agreeing with Mr. Justice Woodroffe in the Midnapore appeal case was influenced by the fact that one of his sons was a candidate for the Provincial Executive Service. It is most reprehensible thus to attribute motives to the Judges. Only the other day, the *Patrika* waxed furious because the *Pioneer* had fallen foul of Mr. Justice Davar in regard to the Hoti Mardan case though the *Pioneer* did not go so far as to attribute any motive to the Judge.

BASUMATI,
Oct. 5th, 1912.

98. Referring to the question of cow-slaughter on the occasion of the *Bakr Id* the *Star of India* [Arrah] of the 4th October has the following:—

STAR OF INDIA,
Oct. 4th, 1912.

Cow-slaughter in *Bakr Id*.
Fearing the cries of the Bengalis the executive officers of the Bengal Government stopped the slaughter of cows by the Muhammadans and thus interfered with their performing their religious rites quite against the term of the Royal Proclamation. By such slaughter the Muhammadans never mean to wound the feelings of the Hindus but only perform what is their religious duty. Being overawed by the writings and selfish speeches of the Bengalis the executive officers have always found the Muhammadans guilty with the result that in both the provinces, viz., Bengal and Bihar, thousands of Muhammadans have been altogether deprived of their right of performing a religious duty. In the zamindaris of the Hindus the Muhammadans have been and are still being prevented from slaughtering cows.

The Muhammadan leaders take no notice of it at all, but rather consider their co-religionists deserving of being beheaded in this matter. In order to please their Hindu neighbours they prefer taking a trident of unity in their hand, to their doing the duties of Islam and acting up to the commandments of their Holy *Koran* and this merely for the sake of personal gain. Most of our leaders at present belong to the lawyer class and so they do not hesitate to accept briefs from the Hindus against the Muhammadans whereas the Hindu lawyers never do so.

The paper therefore thinks it useless to ask such leaders to represent their case to the Government, but requests its contemporary the *Paisa Akhbar* of Lahore to join hand in representing the question of cow-slaughter in all its bearings to the Government, so that the obstacles placed by the executive officers in the way of the religious liberty of the Muhammadans be removed.

99. In connection with the recent official statement in Council that no further territorial changes are contemplated, the *Manbhum* [Purulia] of the 1st October writes:—

MANBHUM,
Oct. 1st, 1912.

Re-union of Manbhum with Bengal.
The matter is not one to be dismissed so summarily. We can never admit that our just Government can refuse a modification of such an undesirable arrangement as the existing provincial boundaries. Admitting that Manbhum is more backward than other Bengal districts, surely the progress of Manbhum will be secured by linking her with progressive Bengal. It is not just to keep her down permanently like the "untouchable castes" of India. Like a good physician who eliminates all traces of disease from the body of a patient, Lord Hardinge should leave no remnants of the old evil arrangements extant. Language has been the basis of the recent territorial changes and a better basis there cannot be. The Manbhum people are Bengali-speaking and thus really entitled to share in the glory and good fortune of Bengal. The sorrows of the Bengalis have been removed. Why should the face of Manbhum still be sad? We cannot forget the hopeful passage in the Delhi Proclamation which announced that these territorial changes were to be associated with "such other readjustment as might be determined upon." The existing area of the Bengal Presidency is ridiculously small and can be added to, with advantage. Anyway, we are determined not to lose confidence. We shall persist in our just demands for reunion with Bengal. In fact, we read in this official statement of Sir Reginald Craddock a clear sign that ere long Manbhum will be restored to Bengal. A just prayer is bound to succeed after all.

URIYA PAPERS.

UTKALDIPIKA,
Sept. 28th, 1912.

100. With reference to a memorial said to have been signed by some permanent inhabitants of Orissa and some Bengalis domiciled therein and submitted to His Excellency the Governor-General of India, praying for the re-transfer of Orissa to Bengal, the *Utkaldipika* [Cuttack] of the 28th September remarks to the following effect:—

It were well if such a memorial were not sent up at all as there is no chance of its being attended to at present. Again, it is first of all desirable to determine at a public meeting the course of action which should be followed by the people of Orissa under the present circumstances and then to go up to Government. It is never a good thing to send up secret memorials, for by following such a course of action there is fear of much evil instead of good coming out.

SAMVAD VANIKA,
Sept. 26th, 1912.

Pertaining to the same memorial the *Samvad Vanika* [Balasore] of the 26th September writes an English article headed "A nefarious attempt" and concludes it as follows:—

"A rumour is abroad that some influential Bengali zamindars of Orissa are compelling their Uriya *amlas* to anyhow get signatures of hundreds of Uriyas on a pseudo memorial prepared to be sent to the Government of India with a prayer to re-unite Orissa with Bengal and threatening to dismiss them from service if they would not carry out the order. The motive is very clear and apparent. Coercion has now become the last recourse and selfishness the foundation of a pseudo *memorium*. It is said they have got the signatures of some of their Uriya tenants on the said memorial without explaining the gist thereof.

When the boon was announced whole Orissa with great loyalty and pleasure ardently hailed it. Those whose selfish interests are affected are now secretly trying their best for moving the Government for a re-union. Such being the case, we bring it to the notice of the high authorities for an enquiry as to the conduct of the prime-movers of the wicked and antagonistic policy."

UTKALDIPIKA,
Sept. 28th, 1912.

101. The *Utkaldipika* [Cuttack] of the 28th September reports that a monster meeting attended by 2,000 to 3,000 Uriya people was held at Berhampore in the Ganjam district (Madras Presidency) on the 22nd September in order to protest against the reply of the Government of India to a memorial of the people of Ganjam praying for the incorporation of their district in Orissa. It is, among other things, reported to have been resolved at this meeting that all the Uriya-speaking people should observe the 22nd September as a day of fasting so long as Ganjam be not amalgamated with Orissa. The paper remarks that although this resolution of the Uriyas is but an imitation of a similar resolution passed by the Bengalis when their country was partitioned, it should not, on that ground only, be disregarded, for without the observance of tenets no religion can be practised and patriotism is no mean religion.

UTKALDIPIKA,
Sept. 28th, 1912.

102. The *Utkaldipika* [Cuttack] of the 28th September reports that a district committee of the Indian National Congress was organised at Cuttack on the 21st September at the instance of Maulvi Sayed Haider Hossain of Bihar who came on a visit to the Cuttack town with that object in view.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 12th October 1912.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 12th October 1912.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st January 1912.]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|------------------------|------------------|-----------|---|----------------|
| 1 | "Amrita Bazar Patrika" | Calcutta | Daily | Kali Prasanna Chatterji, age 48, Brahmin | 1,500 to 4,000 |
| 2 | "Bengalee" ... | Ditto | Do. | Surendra Nath Banerji and Kali Nath Roy. | 6,500 to 8,500 |
| 3 | "Hindoo Patriot" | Ditto | Do. | Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes. | 800 to 1,000 |
| 4* | "Indian Echo" | Ditto | Weekly | Kunju Behary Bose, age 45, Kayastha... | 600 |
| 5 | "Indian Empire" | Ditto | Do. | Kishori Mohan Banerji and H. Dutt | 2,000 |
| 6 | "Indian Mirror" | Ditto | Daily | Satyendra Nath Sen | 1,000 to 1,500 |
| 7 | "Indian Nation" | Ditto | Weekly | Noreish Chandra Sarbadhikari and Srish Chandra Sarbadhikari. | 1,000 |
| 8 | "Musalman" | Ditto | Do. | A. Rasul and M. Rahman | 1,000 to 1,500 |
| 9 | "Reis and Rayyet" | Ditto | Do. | Jogesh Chandra Dutt, age 61 years | 400 |
| 10 | "Telegraph" | Ditto | Do. | Satyendra Kumar Bose | 2,000 |
| 11 | "Comrade" | Ditto | Do. | Mr. Mahomed Ali, B.A. (Oxon.), age 30 years. | 2,500 |
| 12 | "Herald" | Dacca | Do. | Pryo Nath Sen | ... |
| 13 | "East" | Do. | Bi-weekly | ..... | ..... |

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|---------------------------------------|---|--------------------|---|--------------|
| New | "Worlds Messenger" ... | No. 18, Kali Prasad Chakraborty's Street. | Monthly (English). | Raghu Probir Mitra (Hindu), age 22 years. | 100 copies. |
| Do. | "Current Indian Cases" (a law paper). | No. 1-1, College Square, East. | Monthly (English). | Monindra Nath Mitter and Brothers (Kayastha), age 32 years. | Ditto. |

II.—HOME ADMINISTRATION.

(a)—Police.

1659. The *Telegraph* remarks that the action of the Dacca Magistrate with regard to the murder of Head-constable Ratilal Ray marks a new departure in the methods employed by the police, and that it is a departure in the right direction. It is said that the antecedents of the deceased officer are to be looked carefully into, and that his goings and comings during the last three months are to be scrutinised. This is what it should be. Who knows what such an enquiry would bring forth? It would not be justifiable at this stage to pronounce an opinion as to the motive of the miscreants—whether it was political or private. The paper certainly does not agree with those who at the outset raised the cry of anarchy *redivivus*. Nor can it guarantee that the murder was the outcome of private grudge. It is this point that has to be elucidated, and that by investigation; and it is the police who must elucidate the mystery. From the reports published in the local *Herald*, one is led to believe that the people are quite willing to render all possible aid. Of course it is for the police to enlist such sympathy and co-operation; if they fail to do so, the fault and blame would be theirs.

TELEGRAPH.
6th Oct. 1912.

1660. Commenting on the appellate judgment in the Jagatsi case, the *Amrita Bazar Patrika* cannot too earnestly lay stress upon the significant finding of Mr. Stinton, which is that "the police apparently without orders had begun fire, and several of the *Sadhus* fell wounded." Now, this is even a clearer condemnation of the wanton conduct of the police than the lower Court's judgment. After this finding by both the original and the appellate Courts, will the Assam administration continue its policy of *laissez faire* and take no notice of such culpable conduct? The journal has too much faith in the sense of justice and humanity of Sir A. Earle to think so.

AMRITA BAZAR
PATRIKA,
5th Oct. 1912.

1661. On the same subject the *Amrita Bazar Patrika* writes:—"We understand that the accused in the Jagatsi case have not yet appealed against the judgment of Mr. Stinton, District Judge of Sylhet, before the Vacation Bench. The apprehension is not groundless therefore that they will have to go to jail, if they have not already gone there. We are glad to learn in this connection that the Jagatsi matter has been engaging the attention of Sir A. Earle, and knowing what as we do of him, we hope that with his keen insight and mature judgment he will be able to sift to the bottom the correctness or otherwise of the humanity-staggering allegations made by the *Asram* people in their affidavits re the occurrences of the 8th July. It is unfortunate that these have not been thought fit to be allowed to see the light of day through proceedings in court. The public therefore have naturally asked for an open inquiry into these incidents that will put to the test the truth or otherwise of those allegations. Even after their alleged ill-treatment on the 8th of July the accused were attached to *ghanies* or oil-mills, and made to work at them like bullocks, having had to crush oil out of 10 seers of mustard seeds daily. One can imagine what it means in the case of people belonging to the *bhadralog* class. And yet, as we have already seen, the offences of most of them consisted merely in this, that they were shot by the police! That being so, we implore Sir A. Earle with all the earnestness we can command; that he will be pleased to suspend the rigours of jail labour in their case till at least the matter is finally disposed of by the High Court. But once the accused have gone through the hardships of jail discipline, as they have once before been subjected to, no amount of favourable decisions can undo their unmerited pains and sufferings. They will, in that case, have undergone a double punishment for nothing. Under the circumstances some consideration to the *Asram* people as to their treatment in the jail after all they have suffered will be much appreciated by the general public."

AMRITA BAZAR
PATRIKA,
9th Oct. 1912.

AMRITA BAZAR
PATRIKA
10th Oct. 1912.

1662. A correspondent from Sylhet writes to the *Amrita Bazar Patrika* to say that the accused in the Jagatsi case were sent to the local jail on Saturday last. The

The Jagatsi case.

journal gathers from what the writer says that the relations and friends of the *Asram* people apprehend that, since the latter are not in the good graces of the local authorities, they cannot expect a sympathetic treatment in the jail. In the first place, they have already suffered too much, and if they are again subjected to a too rigorous jail discipline, it may be a question of life and death to some at least. Surely the authorities are well aware of this situation. Once again the paper informs Sir A. Earle that he will be doing a gracious act if he is pleased to order a liberal interpretation of the rules of the jail discipline in the case of the accused, so long as their appeals are not finally disposed of by the High Court.

(b).—Working of the Courts.

BENGALUR,
6th Oct. 1912.

1663. Referring to the judgment in the Rangpur slapping case, the *Bengalee* remarks that Mr. K. C. De is a Bengali, and he certainly knows how offensive the language

The Rangpur slapping case.

used by Mr. Mackenzie was; and yet sitting as a judicial officer to dispense justice, in fear of God and of no man, he does not find language either stronger or more appropriate to condemn the police officer's highly objectionable conduct than that of the accused was merely giving the boy a lesson in "politeness." If this is the way justice is to be administered by civilians, the sooner the judicial and executive functions are absolutely separated, and the judiciary recruited from a class of men with at least some training in law and of some independence and capacity, the better for the country as well as for the good name of the Government. The paper is reminded of a similar performance by this very Magistrate while he was Subdivisional Officer of Ranaghat. In a case against a Eurasian charged with outraging the modesty of a female, this officer had thought it enough to sentence the accused to a month's rigorous imprisonment. The Government moved the High Court for enhancement of the sentence, and their Lordships raised the sentence to one of eighteen months' rigorous imprisonment. The same fate may even overtake this judgment, if their Lordships of the High Court will have an opportunity of looking at it. The Magistrate has in the concluding lines of his judgment referred to "the morbid craving after sensation" which was sought to be satisfied by giving publicity to this case in the newspapers. It is not for a moment doubted that the newspaper press is an object of hearty dislike to many officers in the mufassal, whose vagaries it has mercilessly to expose from day to day. But if the craving for sensation may sometimes be morbid, is the Magistrate unaware that impatience of criticism may sometimes be equally morbid?

AMRITA BAZAR
PATRIKA,
7th Oct. 1912.

1664. In referring to the same subject, the *Amrita Bazar Patrika* notices that the accused had the benefit of the services of the Public Prosecutor. It asks who paid the

Ibid.

latter's fees in this case,—the Crown or the accused? At any rate, it is significant that while the complainant, the aggrieved party, had to pay for his own private lawyer, his aggressor had the double advantage of being defended by both the Public Prosecutor as well as the Magistrate of the district. The paper strongly appeals to Lord Carmichael to send for the records of this extraordinary case and satisfy himself how some of his subordinates bring the administration of justice into contempt.

BENGALUR,
9th Oct. 1912.

1665. The *Bengalee* is not sure if the public has been able to realise the full import of Mr. Justice Chitty's dictum that no

Issuing rules by the High Court.

rule should be issued, unless they be made absolute. In the first place, when a rule is prayed for by an aggrieved party, he generally puts in only a petition stating his grievances and making his prayer. Now, how can a Judge decide off-hand without sending for the records of the case and hearing all the arguments *pro* and *con* that may be advanced on either side as to whether the rule should be made absolute or discharged? If that had been possible, there need not have been any earthly need for the Legislature providing for two distinct stages in the revisional proceedings of

the High Court, one for the motion and the issue of the rule, and another for the hearing of the rule.

1666. Reverting to the case of Messrs. Lyall and Hammond, the *Amrita Bazar Patrika* remarks that an episode in the meantime had taken place which added to the importance as well as the sensational character of the case. It was this: Messrs. Lyall and Hammond, being perhaps rendered a little nervous over the grave allegations made against them and disclosed in the course of the hearing of the Rule, applied for permission to file affidavits controverting those allegations. They came down personally, and the Hon'ble Judges, apparently sympathising with their solicitude to exonerate themselves, granted their prayer, subject to the condition that they should offer themselves for cross-examination by the petitioner's counsel. This created naturally a good deal of sensation, and the public were on the tip-toe of expectation to see an astute Magistrate like Mr. Lyall in the witness box and bear the brunt of the cross-examination of a well known counsel like Mr. J. N. Roy. But alas! man proposes and somebody else disposes. Mr. Lyall and Mr. Hammond did not turn up to the great disappointment of the public. It transpired that the Magistrates were permitted to go back with their respective affidavits, and so save themselves from the cross-examination. Was this done by the court *suo motu*, or in response to a prayer from the Magistrates whose nervous anxiety to exculpate themselves might perhaps have been overcome by even a greater nervousness at the prospect of an unsparing cross-examination at the hands of the petitioner's counsel? This, however, is a matter which is destined to remain a sealed book to the public.

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PATRIKA.
11th Oct. 1912.

(d)—Education.

1667. A Kishoreganj correspondent writes to the *Herald*:—"There are about 700 students in the High English School and about 500 in the Middle English School. And, in spite of that, I understand a number of students are annually refused admittance simply for want of accommodation, and I am sure most of them are obliged to nip in the bud their natural and legitimate desire for bettering themselves by education, because they cannot afford to go to other places. The time is surely ripe for opening another High English School. The ever increasing demand for education requires it, and it should not be further delayed. The easiest means to that end is to raise the local Middle English School with its strength of 500 and its substantial funds to the status of a High English School, and to start a fresh Middle English School in its stead. I hereby draw the attention of the sympathetic Inspector of Schools of this division in this matter, and earnestly appeal to the educated public of Kishoreganj that they may see their way to it without any further delay, and thus eliminate a far-reaching drawback of their fast-progressing subdivision."

HERALD.
8th Oct. 1912.

(e)—Local Self-Government and Municipal Administration.

1668. Referring to the enquiries made by the Commissioner of the Dacca Division into the facts of the cess re-valuation at Barisal, as a result of the land-holders deputation, the *Bengalee* remarks that it all shows the new spirit which now prevails in the administration of the country. The readiness to correct errors, to listen to grievances and take steps to redress them is of the essence of this spirit. It had its origin in the sympathetic and conciliatory policy inaugurated at Delhi by the cancellation of the partition, and the known views, as well as the example of the first Governor of the Presidency of Bengal have been a powerful factor in propagating it. In this particular matter, indeed, His Excellency has been known to take a personal interest. The decision of Government in this matter, which the people are now awaiting with interest and expectancy, will doubtless be in complete accord with the dictates of reason and common sense. Not only should the valuation be revised, but

BENGALIEE.
4th Oct. 1912.

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the summary method, which is largely responsible for the irregularities and the injustice complained of, should be definitely abjured.

1669. We believe, writes a Comilla correspondent to the *Bengalee*, that sanitation is now the watch-word of Government.

Sanitation.

The western part of our district is notoriously insanitary, whereas Comilla is one of the best healthy stations in Bengal. Why remove a portion of it by a subdivision? Why not spend money in drainage and waterways in excavating new tanks and rehabilitating the old ones? This is activity in the right direction. The activity for a third subdivision in our district is all the other way. We know that sanitation is one of the things that will come up for the consideration of some selected few; but why not add funds to funds? Why weaken the one by the flow of money for subdivisions? A subdivision will certainly not bring the millenium there.

BENGALIEE,
6th Oct. 1912.

1670. Is it to be wondered at, asks the *Bengalee*, that the proceedings of the Trust have filled the public mind with alarm?

The Calcutta Improvement Scheme.

These proceedings are being held in secret conclaves to which the members of the public are given no admittance whatsoever, and this notwithstanding the fact that the Act expressly gives the Board power to consult local representative men before determining on any scheme. The journal has no desire to add to the many difficulties of Mr. Bompas by creating an unnecessary alarm, but the situation which this new measure of town reforming and town-planning has brought into being is one which the rate-payers cannot but view with the greatest concern. The people of Calcutta ought to combine and organize a Central Rate-payers' Association to meet the exigencies of this new and grave situation. Single-handed efforts like those of the Bhowanipore Association are not wholly valueless, but they acquire an added potency and vigour when backed by the united support of the whole city.

(g)—*Railways and Communications, including Canals and Irrigation.*

BENGALIEE,
6th Oct. 1912.

1671. A correspondent to the *Bengalee* writes:—"The want of a railway communication between Sara Ghat and Pabna town and the important places in its interior is

A much needed railway.

badly felt by its inhabitants. This *desideratum* needs to be removed at once. With a view to get the redress, we put the railway matter in our Municipal and District Board addresses when His Excellency Lord Carmichael visited us the other day. His Excellency said he could not give us any assurance about it, but that he would recommend the matter to the Railway Board. Now, the Railway Board, or for the matter of that the Government, are not going to do anything in this matter, unless the Lower Ganges Bridge project be completed, which means five or six years hence at the least. By that time the sufferings of the people have no chance of abatement—rather they would increase from day to-day. He is the best friend and benefactor of the district and its people, who can give us some sort of immediate relief in this connection. Here is an opportunity for company-floaters like Messrs. Martin & Co. and K. M. Dey and others of the same profession, who make decent income by running the light railways. I therefore approach them through your widely circulated and much esteemed journal, and request them to inspect the prospective line from Sara Ghat to Pabna (a distance of 9 miles), and from there to Bera (a distance of 26 miles), in all a distance of 45 miles to cover up with the line. The alignment will tap not only populous villages but also important trade-centres, which will enable the companies to make immense profits. Bera, the terminus to the north-east, is a most important jute mart, where 6 to 7 lakhs of maunds of jute are bought and sold during the jute season, which extends only over 2 to 3 months in the year. Besides, there are the seed grains to export by rail, not to speak of traffic in passengers. The whole thing will, if undertaken, be a 'profitable concern.' If need be, the line may be extended to Serajganj, the 'greatest jute mart in Bengal.'

AMRITA BAZA
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10th Oct. 1912.

1672. The *Amrita Bazar Patrika* cannot too strongly condemn the

Steamer service.

steamer service between Kushtia and Pabna—a service which is most irregular and inconvenient, owing to the apathy of the authorities. The company used to ply a steamer

twice daily, for which it got Rs. 5,000 from the Pabna District Board. But now, while the steamer service takes the same amount, it plies the steamer only once, and that most irregularly. A strong written protest influentially signed has been submitted to the District Board for withdrawal of the subsidy of Rs. 5,000 to the steamer company. What developments this matter takes at the hands of our District Board is awaited. A *swadeshi* or and other steamer service may be requisitioned and subsidised by the Board.

(h)—General.

1673. A correspondent to the *Mussalman* writes:—"Since four or five years not a single Muhammadan candidate has been appointed from the Burdwan Division in the Executive branch of the Provincial Civil Service and the Subordinate Civil Service, and every year the young Muhammadan graduates, vanquished by their Hindu rivals and their claims being disregarded by the authorities, have to beat a most melancholy retreat. It is expressly laid down in the rules, both old and new, that 'in making nominations special attention should be paid to the desirability of securing a fair share of appointments to each important section of the community.' How far this rule has been adhered to in this division can be realized from the appointments made during the last four or five years. The area comprising the division of Burdwan is extensive, and the Muhammadans form one of the most important factors of its population."

MUSSALMAN,
4th Oct. 1912.

1674. It seems, remarks the *Telegraph*, that Calcutta is destined to be perpetually under the distracting influence of some sort of an epidemic disease to turn its society upside down. One follows another in quick succession and overtakes the city without giving the people even breathing time. The latest is the cotton figure gambling. This also is a contagious disease of the deadliest character which has not only penetrated deep into the streets, lanes and *bustees* of Calcutta, but has also crossed the river and has been cruelly exacting a heavy toll everywhere. It is worse than plague, cholera or small-pox, for if these agents of death take the lives of their victims once for all, cotton gambling sucks the life-blood out of its victims and leaves them more dead than alive, permanently crippled for life. Another new feature of this new enemy of society is its mysterious power of attracting victims to its dens. Such is the new epidemic which has broken out in Calcutta and in whose iron grip this earstwhile capital of the empire is writhing in agony. But how long are these despicable self-seekers, the owners of the gambling booths, to be allowed thus to trade upon the credulity of the poor people and to fatten upon their ruins? The inadequacy of the present law should no longer be made the excuse for permitting this abominable trade to continue and grow. It is difficult to believe that the Government is entirely powerless to suppress this evil, because the present law does not recognise it as gambling. The resources of the Government are inexhaustible. The people crave and yearn for the end of the misery which this social plague has brought about, and we earnestly appeal to His Excellency Lord Carmichael for his personal attention to find out a specific remedy warranted to stamp out this evil promptly. If we are not mistaken, it is in His Excellency's power to kill the rats which carry this plague, and shut their holes by a single stroke of his pen.

TELEGRAPH,
5th Oct. 1912.

1675. Criticising the charge of misrepresentation hurled against Mr. Chaudhuri by Mr. Thompson, Subdivisional Officer, Sonthal Parganas, the *Amrita Bazar Patrika* remarks that till now it was under the impression that Government servants were debarred from discussing political matters in the press. Now, are Sonthal officers as a class, or is Mr. Thompson in particular, governed by some "aboriginal procedure" in this respect? Else how is it that he, on the plea of merely pointing out a so-called misrepresentation, is bold enough to fall foul of the Bar, violently attacks the agitation against the territorial redistribution, and all that? Anyone having grey matter inside his

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granium will see that the correction of the mistake is the hollowest and most transparent of pleas for venting his spleen on those who politically differ from him. Several cases are on record in which Indian clerks, etc., had so come to grief for ventilating much more harmless matter in the press. It remains to be seen if any notice is taken of the conduct of this officer.

AMRITA BAZAR
PATRIKA,
7th Oct. 1912.

1676. With reference to the alarming reports of dacoities and raids that are coming from the Punjab, the *Amrita Bazar*

Dacoities and raids in the Punjab.

Patrika remarks:—"One of the much-appreciated blessings of the British rule is the security of life and property given to its subjects. In India the necessity of such security being afforded by the Government is even greater, because the people have been thoroughly disarmed. So that it is always the Government's duty to see no man is bitten by a jackal, or no peasant loses his crops by the depredations of wild boars, and so forth. This responsibility, however, is increased a hundredfold if life is at stake and property be looted by armed men, and the victim is powerless to prevent it."

III.—LEGISLATION.

BENGALUR,
8th Oct. 1912.

1677. Referring to the oft-repeated complaint that the Government of Bihar and Orissa did not consult public opinion in framing their recommendations with regard to the

Council regulations in Bihar.

Council regulations, the *Bengalee* remarks that when a Local Government, which has the advantage of an Executive Council, is asked to submit its recommendations in regard to any matter, what is meant is not that the Lieutenant-Governor or the Governor, as the case may be, should state his personal views, but that he should submit the views of his Council as well as himself, and it is not in the power of the ruler of a province, even if he is so minded not to consult a member of the Executive Council. If, unfortunately, the recommendations in this case were sent before the Council had been formed, the procedure adopted is open to the gravest exception. It was certainly the duty of the ruler of the province to wait until the Council had been formed, and if this was not done, the public would be justified in entering their emphatic protest against the procedure. The *Bengalee* desire that the Government should issue a *communiqué* stating the true facts of the case.

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PATRIKA,
8th Oct. 1912

1678. The *Amrita Bazar Patrika* writes:—"The revised regulations for the Legislative Council of the United Provinces have

Council regulations in the United Provinces.

been published, and one must say that our North-West brothers have no cause of joy over the 'revised reforms' granted to them. Well, the most crying grievance against the Minto-Morley system was the apple of discord thrown between the Hindus and the Moslems in the shape of the right of over-representation through special electorates to the latter. Fancy the Muhammadans are not only to get the benefit of the general electorates equally with the Hindus, but also to return special representatives of their own community, not because they are more fitted, but *qua* Moslems. That this differential treatment, without any rhyme or reason would lead to the exacerbation of racial feelings was almost a foregone conclusion. Indeed, all whose visions were not jaundiced by self-interest or bias saw this danger ahead and warned Government betimes. The experiment has been given a sufficient trial and found wanting, nay, fulfilled the worst apprehensions of those who had raised the warning. It is, therefore, not without the greatest surprise that we find that this apple of discord has been retained in tact in the revised Council reforms of the United Provinces. The other crying grievance is the relegation to the cold shade of neglect of educated Hindus. The only doors open to the Hindus as a body are through the mixed and often irresponsible electorates of the Municipal and District Boards where Moslems, Hindus, Christians, Europeans, etc., have all equal chances."

BENGALUR,
6th Oct. 1912.

1679. What the Bengal regulations are likely to be may be gathered,

Council regulations in Bengal.

writes the *Bengalee*, from the regulations which have been passed for the other provinces. The weakness of a great centralized Government is the anxiety which it displays for uniformity. We do no injustice to the Government of India when we

say that its leading idea is that the Council regulations for all the provinces should be substantially the same. It seems to be forgotten that the conditions in the different provinces vary, and what is still more pertinent to the issues is that the system of Local Self-Government, as it prevails in Bengal, barring that in the capital where the Corporation bears the impress of Lord Curzon's perverse genius, is more advanced than that in any other part of India. To enforce practically the same Council regulations all over India amid very divergent conditions, is opposed to the elementary principles of administration. It would be no exaggeration to say that educated public opinion has been more or less flouted in this matter. The truth is—and the Government must be cognizant of it—that it is the unsatisfactory character of the regulations which went far to neutralize the boon of the Reform Scheme. We find that so far as Bombay is concerned there is hardly any change of importance. We presume the Government of Bombay is satisfied with the perfection of its own handiwork in the matter of the Council regulations. We do not know what the Bombay public think of them. There was a time when Sir George Clarke was considered to be the best Governor in India, and Bombay was believed to be fortunate in having such a ruler. We fear public opinion has since changed its verdict, and we think with perfect justice.

1680. The *Amrita Bazar Patrika* writes:—"We are afraid we have not yet seen the tail end of the financial hippopotamus that the new Imperial capital has thrust on the Indian tax-payer. We have had already enough of the costs of the construction of the capital, the formation of the enclave with all its appurtenances and appendages, and all that. Now we learn that each of the three new provinces (*i. e.*, United Bengal, Bihar and Orissa, and Assam) 'will have one nominated official representative on the Imperial Council.' Now, we don't suppose that these official representatives will be honorary officers, but in all probability these will be white civilians with fat pay. This means an additional trifle of a lakh or more from the public Exchequer. But pray who wanted these 'representatives'? Certainly not the people themselves. We fancy no such official representatives were needed when the Imperial capital was at Calcutta. How is it again that only these three provinces will need representation at the Imperial Council, while the others can do without it? Indeed, the ethics of the arrangement is a bit inexplicable. Why should the official element need a special representative whose business apparently will be to attend some meetings of the Imperial Council and to fraternize with the Imperial coterie? If his business is to press purely the official views of the particular province concerned on the Imperial Government, the ordinary channels of official correspondence should be enough for the purpose—as they were undoubtedly enough before the creation of the new capital. If it is needed to press forward the general interests and welfare of that province, what are the elected representatives of the people to do then? From whatever point of view the new appointments are looked at, their necessity is not at all apparent to the people, unless the authorities deign to enlighten us as to any special justification that there may be."

AMRITA BAZAR
PATRIKA,
10th Oct. 1912

Representation of the Imperial
Council.

J. S. WILSON,
Special Assistant.

OFFICE OF THE BENGAL INTELLIGENCE BRANCH,
9, ELYSIUM ROW,
The 12th October 1912.

